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A PATTERN FOR HEALING IN THE CHURCH

by
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FOREWORD

One of the needs constantly expressed by Christian people is for greater help in laying hold of the healing power of God in their daily lives. Many people who believe that this power is somewhere available do not know how to make it available for themselves and for those about them.

This need is met in the following chapters of a graduation thesis compiled by an enthusiastic, painstaking theological student. The clear, forceful presentation will appeal to any reader. The careful annotations and the bibliography will be welcomed by students. Here will be found the historical background, the theology and means employed in the Twentieth Century revival of the Church's Ministry of Christian Healing in America.

May God use these words to reach the lives of many who need His healing love and power.

Ethel Tulloch Banks
Secretary of
The Order of Saint Luke the Physician

Dedicated to my Mother and Father
who first
introduced me to the Healing Love of God

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PREFACE

For a long time the healing ministry has been in disrepute because of the abuse that has been made of such a ministry by charlatans and those seeking their own gain. Part of this abuse is due to the disassociation the major Protestant Churches have made with a public healing ministry. The emotional excess and the extreme theology which often characterize healing campaigns has further added to the disregard of healing by the churches of main line Protestantism.

However, it is being demonstrated within the Episcopal Church that there are other ways and means of approaching the healing ministry; that there is a pattern for healing in the Church that inspires people to greater devotion, leads them into richer experiences in worship and deepens their understanding of New Testament Christianity.

The bulk of this book was written as a graduate thesis for the Bachelor of Divinity Degree. The purpose of it was to present the work of healing being done within the Episcopal Church in America; also, to show how one of the major churches of America is facing the challenge of the healing ministry. Although not a member of this church-fellowship, the author chose the work being done by the Episcopal Church in America because it is the only church of the major churches active in such a ministry to any large degree.

In preparing this study for publication the author has expanded it, including a chapter on A Way to Begin for Non-Liturgical Churches, enlarged the Bibliography to include books published since this study was made, and attempted to bring up to date the trends in other churches which will be found in the Appendix.

I am indebted to many who are active or are interested in the healing ministry for the materials and booklets they have sent me. I am especially indebted to Mrs. Ethel Tulloch Banks, Secretary of the Order of Saint Luke, for information and books recommended and made available for the writing of this book. Without Mrs. Banks' encouragement and support this work might not have been published.

I wish also to express my appreciation to Mrs. Helen Virgil for her devotion in preparing this work for publication; to Professor Frank Albert without whose encouragement and guidance this study should probably not have been started; to Saint Luke's Press, whose financial support has made this publication possible; and to the congregation of the Atlanta Christian Church, Atlanta, Indiana, for their patience with me while engaged in this study.

It is hoped that this work will be both a guide and a source book for the seminary student, the minister and the lay member who catches even a glimpse of the challenge of the healing ministry; that it will help them to understand what the Pattern for Healing in the Church may be.

This book presents the historical and doctrinal background, and methods employed in the healing movement of the Epicopal Church.

Chapter I
HEALING TODAY

In light of the increasing attention being given to the healing power of God and the challenging impact such a development has had upon the religious scene of America, there is a need upon the part of every Christian to give serious consideration to the subject of divine healing. When a man like Oral Roberts can draw 20,000 people to his meetings held in Indianapolis, Indiana, and claims to be reaching ten times this number through his radio, and television shows and his healing publications, when a church like Christian Science is rapidly becoming one of the richest churches in America and has had much success in reaching the educated people of our population with its religious appeal, and when such magazines as **Time**, the **Christian Century** and popular home magazines like **McCall's** feel it is important to deal with the subject of divine healing, and books written on this subject have become best sellers, and putting these facts along side this, that such historically rooted churches as the Greek Orthodox, the Roman Catholic and the Anglican Church have all maintained by tradition, ecclesiastical formulation and practice the ministry of divine healing, we begin to realize that the practice of divine healing is not simply, as some believe, a current fad or something that has sprung up overnight. Indeed, it has deep historical and religious rootage.

Furthermore, the fact that such men as Samuel Shoemaker, Leslie Weatherhead, Albert E. Day, Nels Ferre and Paul Tillich speak out positively in behalf of divine healing indicates that this type of ministry is a matter deserving our closest scrutiny.

Usually the mention of divine healing brings to mind the association such a practice has had with the fringe religious groups. Yet it is an amazing discovery to note how much is being done in this whole area of a healing ministry within such a fellowship as the Episcopal Church. Because there is not the publicity given to it and because the Church is exalted rather than the individual, little is publicly known about the healing work that is being done in the Episcopal Church. Yet sixty-five percent, states one investigator, of all healing within the organized church is to be found in the Episcopal Church.[1] If this be true then a thorough study of the practice

[1] Emily Gardiner Neal, **A Reporter Finds God Through Spiritual Healing**, (New York: Morehouse-Gorham Co., 1956), p. 134.

of divine healing is vitally important, not only in regard to the Episcopal Church but in regard to the mission of the Church Universal. Moreover, no church-fellowship or group need remain aloof from the healing ministry because of the excesses or abuses usually associated with this ministry. For understanding the theology and the means utilized in the healing ministry of the Episcopal Church which contribute to the ministry of healing the sick will enable us to discern the things needful for any church desiring to fulfill such a mission. Whether or not the practice of the Episcopal Church is followed exactly at least a pattern for healing in the Church can readily be discovered and adapted to meet the faith and practice of any group.

In beginning such a venture as the healing ministry one must go first to Him who makes such a ministry possible. Dr. Fosdick illustrates this in his latest book.[2] He describes the clerestory windows of his Riverside Church in New York. He does this because he feels that the iconography of a church ". . . reflects the interests and judgments of the modern world as well as the cherished values of the ancient Christian heritage."[3] If you were to visit the Riverside Church this is what you would see on the chancel screen; Henry Drummond and Pestalozzi in a group around Christ the teacher; Abraham Lincoln, Florence Nightingale and General William Booth in a group with fifteen others, surround Christ the humanitarian; Sir Joseph Lister and Louis Pasteur stand with Hippocrates and others around Christ the healer.[4] Behind all teaching stands the greatest Teacher of all, Jesus Christ. Behind all humanitarian endeavor stands He who is the humanitarian and who by His love inspires others to do as He did. Behind all healing stands the Great Physician from whom all who labor in the healing ministry, whether medical or religious, can learn and find direction for their efforts. He who is Christ the teacher, Christ the humanitarian and Christ the healer can bridge the gulf of man's ignorance and add success where man's efforts alone would end only in failure. Here, then, is where we must begin our investigation of divine healing, with Jesus Christ.

When Jesus called the twelve together He sent them on a twofold mission, to preach and to heal.[5] Mark wrote that ". . . they went out and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick and healed them."[6] Likewise, to the seventy Jesus gave the same twofold mission.[7]

[2] Harry Emerson Fosdick, **The Living of These Days** (New York: Harper and Brothers, 1956). [3] Ibid., p. 191. [4] Ibid. [5] Matthew 10:5-8. [6] Mark 6:12,13. [7] Luke 10:9.

Furthermore, it also seems clear that after the day of Pentecost the disciples continued to preach and heal.[8] Even Philip, one of the seven stewards, was an instrument in divine healing[9] and Paul found healing at the hands of Ananias[10] and himself healed others.[11]

Moreover, the Church looked upon its mission as including a ministry of healing. James writes in his letter what seem to be general instructions for a healing ministry: "Is any among you sick? Let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; . . ."[12]

While it is not essential to the purpose of this study to trace the healing ministry of the Church historically, let it be pointed out that there is sufficient evidence that a strong ministry of healing was carried on throughout the first three centuries and that a constant stream continued even after this, though not quite as strong. Sources for this information will be listed in the Appendix.

Now let us give our attention to some basic considerations relating to the healing ministry of Jesus and of the New Testament Church. As to motive, Jesus healed not for fame or to draw attention to Himself but out of compassion[13] and because of the great need confronting Him, one which He could meet. This is readily seen in the repeated instructions Jesus gave to those He healed that they should not tell it to any one. Had Jesus desired His acts of healing to popularize Himself or had He done these acts to prove His authority He would not have been so cautious. A few times He was reluctant at first to use His healing powers but moved by the need, the persistence and the faith of the individual, He fulfilled the request.

The purpose of His healing was always redemptive and not simply for physical comfort. His healing ministry was, always, to redeem man, to save him, to bring him into a right relationship with God; a relationship of love and obedience. Jesus was not the only healer known to history. Even in pagan religions and temples people found healing. The difference in Christ's healing is the purpose of redemption. Christian healing is to bring to man insight into divine truths, into the nature of God and man and the relationship of man to God. Indeed, Christian healing is to reveal Him who is the healer, Jesus Christ. Therefore Christian healing is not an end in itself but becomes a means to an end; a means by which

[8] Acts 3:6-7,5:16. [9] Acts 8:7. [10] Acts 9:17-18. [11] Acts 14:8f.
[12] James 5:14-15. [13] Matthew 14:14, Mark 1:40-41.

God is able to manifest Himself to man; a means by which the Word becomes flesh again, incarnate in us.

Also, Jesus was concerned about the whole man, not just his spirit, or his mind, or his body. Jesus takes man as he is, a mind, body, and spirit all woven together in a human personality, a creation of God. Indeed, the Hebrew concept of man would allow no other approach. Since man has these three aspects of his one personality they are interrelated. How a man thinks influences how he feels. The condition of a man's soul or spirit influences how he thinks and consequently how he feels. Jesus was aware of this. Thus it was that He saw in the paralytic a relationship between his physical and his spiritual condition.[14]

In light of this it is important to understand that man is both a body and a soul. Thus it will be clear that the healing ministry of the Church and that of the medical profession are not opposed to one another and at cross purposes but in reality are necessary to each other; for they supplement each other in the task of making man whole in his mind, body and soul.

The healing ministry of the Church as described in the letter of James shows that the physical as well as the spiritual needs of the sick were ministered to. The anointing with oil was done not only for the spiritual value it had in stimulating the faith of the sick but also for the physical cure it contained for the body itself. Yet it is ultimately spiritual power that brings healing, a power that can be manifested to man through prayer. For ". . . the prayer of faith will save the sick man, and the Lord will raise him up; . . ."[15] Man must never assume the prerogative of God in healing but neither must he make the mistake of thinking that healing is found only in material remedies.

Something else needs to be said about the role of the healing ministry. In the ministry of Jesus and that of the New Testament Church, healing was secondary to conversion. The important thing was man's relationship to God through Jesus Christ. Thus the ministry of the Church, both in healing and preaching, has the singular end to reconcile man to God through Jesus Christ. Therefore healing and preaching must never become an end in themselves. A whole new creature in Christ is the goal.[16]

There are, no doubt, many cases where physical healing must wait until spiritual healing takes place — confession, repentance and forgiveness. On the other hand, physical healing must always bring spiritual healing, that is, nearness to God, restoration to God, wholeness in God, if it is to be redemptive.

[14] Luke 5:18-26. [15] James 5:15. [16] II Corinthians 5:17.

Therefore the ministry of the Church which includes both healing and preaching is always to be measured by the Lordship of Jesus Christ without whom there can be no redemption. This means that the ministry of the Church must always be done in His name, in His Spirit and for His honor and glory. This ministry, as well as other phases of the Christian Life, must be Christ-centered and not man-centered.

We turn now from considering the implications in the New Testament concerning a healing ministry today to current thinking on the part of outstanding religious leaders.

Bishop Leslie Newbigin has reminded us of a fundamental concept that is important to our discussion and that is the concept of salvation. What we understand salvation to mean and be will determine our attitude toward a healing ministry. Bishop Newbigin has pointed out that the concept of salvation in the New Testament includes the idea of wholeness.[17] To save is to make whole. If this is our mission then we can see that physical healing is important but not all important. Those who are active in such a ministry dare not and must not stop simply with physical healing. A new creature in Christ is the end goal of the healing ministry, as pointed out before. For wholeness means ". . . the healing of that which is wounded, the mending of that which is broken, the setting free of that which is bound."[18] "Salvation is the fulfilling of God's original purpose in creation."[19]

Our failure has not been to overemphasize physical healing but to underemphasize its place in our ministry. We have failed to see Jesus as He is pictured in the New Testament, says Paul Tillich, that is, as the healer.[20] He goes on to say that we have forgotten ". . . 'Savior' means 'healer,' he who makes whole and sane what is broken and insane, in body and mind."[21] In addition to this let us remember that in His acts of healing Jesus saw the Kingdom of God coming upon man.[22]

Furthermore, Jesus anticipated this same power flowing through his disciples. "You shall receive power when the Holy Spirit has come upon you."[23] Then we shall do the things He did and even greater things.[24] If we are to do the things Jesus did then surely healing has a vital place in our ministry today. Actually the dividing line between healing and preaching is very thin. As Dr.

[17] Leslie Newbigin, **Sin and Salvation** (London: SCM Press, 1956), p. 14. [18] Ibid. [19] Ibid.
[20] Paul Tillich, **The New Being** (New York: Charles Scribner's Sons, 1955), p. 43.
[21] Ibid. [22] Matthew 12:28. [23] Acts 1:8 [24] John 14:12

Alice Ikin has observed, the good news is necessary for healing.[25] One makes the other possible.

Tillich faces up to this challenge pointing out that Jesus imparted to His disciples power to heal. He even goes so far as to say, "We belong to these peoples, if we are grasped by the new reality which has appeared in Him (Christ).[26] We have His healing power ourselves."[27]

The real question with Tillich is, have we received this power? He recognizes the danger of abuse and commercialism but with keen perception he warns ". . . abuses occur when the right use is lacking and superstitions arise when faith has become weak."[28]

Tillich then bears down with these searching inquiries: Are we healed? Are we gripped by this power? Is Jesus our Savior? Is He real enough to us to overcome ". . . our neurotic trends, the rebellion of unconscious strivings; the split in our conscious being, the disease, which disintegrates our minds and destroy our bodies at the same time?"[29]

We have come through a period of history where much was said about rational power, man's power to not only grasp the truth but to determine the truth. Much was said about doing good and the "social gospel" swept the land and pulpit. Today the pendulum is beginning to swing back. Without forsaking the positive gains made under "liberalism" a great revival is taking place. Within this revival more attention is being given to power, the power of Christ through the Holy Spirit. Not only rational power but superrational power is being stressed.

Perhaps one of the strongest voices to be heard on this is that of Emil Brunner. He sees the key in Paul's words, ". . . the kingdom of God is not in word, but in power."[30] But we, says Brunner, who live in ". . . a generation to whom all this has become alien through excessive rationalism . . ."[31] reject all stress on the demonstrativeness of this power by labeling it as "magical."[32] Be this as it may, we should at least, he points out, be honest and intelligent enough to recognize ". . . the New Testament witness . . . that in this 'pneuma,' which the **Ecclesia** was conscious of possessing, there lie forces of an extra-rational kind which are mostly lacking among us Christians of today."[33]

Part of the reason for this is our failure to understand the

[25] Alice Ikin, **New Concepts of Healing** (New York: Association Press, 1956), p. 5.
[26] Parenthesis mine. [27] Tillich, p. 39. [28] Ibid., p. 44. [29] Ibid.
[30] I Corinthians 4:20
[31] Emil Brunner, **The Misunderstanding of the Church**, trans. Harold Knight (Philadelphia: Westminster Press, 1953), p. 48.
[32] Ibid. [33] Ibid.

nature of the Church. We have focused our attention on the **Ecclesia** and have not always fully appreciated the **Koinonia.** Now there may be a practical reason for this found within our own human character. For, as Brunner suggests, it is an easier task to shape and run the Church by legal and organizational means than it is

> . . . to allow the life of communion to be continually poured out upon one, to allow oneself to be rooted in it by the action of the Holy Ghost. You can handle and shape as you please such things as law and organization, but you cannot act thus towards the Holy Ghost.[34]

Is it possible that Brunner is implying here that we have sought to be conquerors of God rather than allowing ourselves to be conquered by God; that we seek to use God and all He gives to us as we see fit rather than allow ourselves and all that we have to be used by God as He sees fit; that we are afraid of what might happen if we truly surrendered ourselves to the Holy Ghost? Just what might happen if we gave ourselves into the hands of the Holy Ghost?

Dr. Nels Ferré has related an experience he had through expectant prayer and the power of the Holy Spirit.[35] Frederick, his son, had trouble with his ears and usually when such trouble occurred his ears had to be punctured and drained. It was the practice of the Ferré family to have morning devotions. On one particular morning, Frederick was in bed with inflamed ears and a high fever. Dr. Ferré sat on the steps leading to his son's room so Frederick could hear morning devotions.

> . . . When my time to pray came, as I prayed I felt the Spirit come upon me in a special way and I was bid to pray for my son's recovery. Simply I prayed the boy be made well.[36]

When he came home at noon Dr. Ferré heard the good news that his son was well. Mrs. Ferré had taken Frederick's temperature just before morning devotions and again immediately following devotions. After the devotions his temperature was 98.7 and remained that way.

Before this experience, Dr. Ferré had spent several days trying to decide whether he should teach his seminary students that God intervenes in the affairs of this world. After this experience he said, this ". . . was not only His answer to my prayer for Frederick,

[34] Ibid., p. 51.
[35] Nels Ferre, **Making Religion Real** (New York: Harper and Brothers Publishers, 1955), p. 66.
[36] Ibid.

but His answer to what I should teach my students about special providence."[37]

Dr. Ferré has written of another experience that shows God not only heals directly but often uses others as His chosen instruments for healing. As a result of an accident, Dr. Ferré had serious trouble with his feet. All medical hope had been given up for his condition. One day he received a call from a man asking him to come and counsel with a young couple who had just lost a child. After the conference, it turned out that the man who called Dr. Ferré was one of the few truly creative surgeons in the orthopedic field. He noticed Dr. Ferré had trouble walking and suggested that an operation would straighten out most of the difficulty. Concerning this Dr. Ferré has written," . . . there was no physical miracle, but there was the miracle of human help through God's means. The fact that man can be creative along with God is one of life's most staggering miracles."[38]

However, to have such a relationship with God requires an openness of mind and heart, a complete willingness to co-operate in faith and by strict spiritual disciplines. Now we do not call into action power from God by our human efforts if God is not first of all willing to give such power. But Dr. Leslie Weatherhead has affirmed, ". . . there is a spiritual power to heal which has not been withheld. It has only been unappropriated."[39]

If this is true, then what a wonderful opportunity is ours to place ourselves in a position to be used by this power for the good of mankind, the world, and the purpose of God. What an inspiration, what a faith, what a ministry can be ours if we can become linked with this power and what unlimited possibilities it would bring, as it manifests itself in us, to witness and glorify our Lord so that the world may know that He is the Christ, the Son of God. Certainly there is good news in this; yet too often we have allowed this message of the availability of God's healing power to be proclaimed by such extremists as Oral Roberts, Amy Semple McPherson and Mary Baker Eddy. Surely it would be tragic if these were the only voices to be raised in behalf of the truth of God's healing power and the healing ministry of the Church commissioned by the Lord Himself. God will use all who make themselves available as witnesses for His truth even though there be the danger of abuse or excess. Therefore there is a need for more witnesses of God's healing power; witnesses who will approach this ministry with all of the rational and scientific resources God

[37] Ibid., p. 67. [38] Ibid., pp., 68-9.
[39] Leslie Weatherhead, **Psychology Religion and Healing** (New York: Abingdon Press), pp. 492-493.

makes possible and who have a clear appreciation of what is essential to the Christian faith as it is revealed in the New Testament.

This need for more witnesses of God's healing power was felt by one man when a Pittsburgh mother brought her daughter, born deaf and blind, to him, her bishop, and demanded, "Bishop, what shall I do? Will my church help me or must I seek out some cult or science?"[40] From then on Bishop Austin Pardue of the Protestant Episcopal Church began to encourage the men of his church to re-discover God's healing power. For it is now his strong conviction that ". . . there is nothing new about the miracle of healing."[41] Thus it is that at least one major denomination is experiencing a spiritual revival resulting in a fresh discovery of the full mission of the Church, to preach and to heal.

This has its ecumenical implications too. If the goal of the ecumenical movement is the whole Church, taking the whole gospel, to the whole world, then the discovery of the whole mission of the Church is vitally significant. For this reason this writer has chosen to investigate the doctrine and practice of divine healing in the Episcopal Church in America.

It is hoped that from this investigation greater concern will be stimulated in the healing ministry and that more and more Christian ministers will have the vision and faith to bring to the sick and suffering of their congregations the encompassing love of the healing Christ and the strengthening fellowship of Christians who will pray expectantly for their healing. For this is the will of our Lord who sent His disciples into the world to preach and to heal. Jesus did ". . . not intend for all of us to study medicine and become physicians or psychiatrists. But He did intend for us to have enough faith to bring the healing presence and power of Christ sanely and worshipfully to those in need."[42]

[40] Gertrude McKelvey, "Does God Heal Sickness Today?," **Christian Herald**, (June 1954), p. 60.
[41] Ibid.
[42] Edward Zelley, "The Presence and Power," **Time**, LXIII, No. 12 (March 22, 1954), p. 67.

Chapter II

THE HISTORICAL BACKGROUND

The first pioneering movement to initiate a healing ministry within the Episcopal Church in America was popularly known as the Emmanuel Movement. This name was given by the newspapers after the name of the church in which this movement began, the Emmanuel Episcopal Church in Boston. The Rev. Elwood Worcester, D.D., was rector of this church.

The Rev. Dr. Worcester, in collaboration with his associate, the Rev. Dr. Samuel McComb, and a medical doctor, Isador W. Coriat, wrote a book explaining their movement.[1] This work was highly praised by the Surgeon General of the United States and was included in his short list of works on psychiatry, **Progress of Medicine During the Nineteenth Century.**[2]

Perhaps it may seem odd that the Surgeon General should so recognize such a book dealing with a healing ministry. Yet the key to understanding this is found in the very title of the book, **Religion and Medicine.** The Rev. Dr. Worcester and his colleagues were not in competition with the medical profession. Neither were they hyper-critical or the least bit hostile to the medical profession. This is clear in the fact that one of the associates in this venture was a medical physician. This same fact indicates that this book was not typical of the kind usually to be found dealing with a healing ministry in the field of religion, at least in that day.

Dr. Worcester himself has pointed out that this book and the work it described was different from all healing cults known to him. The distinguishing characteristic of the Emmanuel Movement was ". . . its frank recognition of Religion and Science as the great controlling forces of human life and the attempt to bring these two highest creations of man into relations of helpful cooperation."[3] Dr. Worcester goes on to state that "from the German Universities and from German scholarship I had learned that there is a science of the spiritual as well as of the physical — an important truth which has not yet gained much recognition in this country."[4]

The primary emphasis throughout this work is on the reality of spiritual things and the recognition of our dependence upon God.

[1] Worcester, McComb and Coriat, **Religion and Medicine** (New York: Moffat, Yard & Co., 1908).
[2] Weatherhead, p. 221.
[3] Worcester and McComb, **Body, Mind and Spirit** (Boston, Massachusetts: Marshall Jones Co., 1931), p. vi.
[4] Ibid.

Worcester attributes this to the influence of Jesus and those teachers who helped him to understand something of ". . . the life of Jesus, the purposes that actuated Him, and the tasks to which He consecrated his (sic) life."[5] In Guatama Buddha is found a second source of influence in Worcester's life. "In Buddha," he has written, "I found the two supreme virtues which I had found in Christ — absolute trust in the spiritual, and a Saviour's pity for the sorrows of the world."[6] From these two Worcester feels he ". . . learned the power and the simplicity of spiritual religion."[7]

It is this emphasis on the reality of the spiritual that distinguishes the work of Worcester and his associates from that simply of a psychiatrist or psycho-analyst. For example, in psychoanalysis there is recognized that two types of transfer take place between the patient and the analyst. One is negative, a rejection of the counselor and one is positive, a coming to idolize and worship him. Once the patient has moved from hostility to absolute dependence upon the analyst the next step is to break this dependence and lead the patient to depend upon himself. The breaking of this dependence has always been a most touchy and difficult problem. What the analyst has failed to realize, Worcester has suggested, is that there is a third transfer which Worcester has called the "inward transfer." This takes place when the patient becomes aware of a power greater than himself that is within and that is able to help him overcome his problem. This breaks the dependence of the patient upon the counselor. The 'inward transfer" is accomplished more completely ". . . not merely by a recognition of social obligations, but by religious faith and a spiritual philosophy of life."[8]

Benefiting from the contribtuion of Freud, Worcester and his associates utilized in their healing ministry the method of psychoanalysis.[9] When the patient was not able to voluntarily recall the events that might have contributed to his illness, hypnotism and suggestion were used. It should be pointed out that the hypnosis Worcester used was not the kind we think of today. It would be more accurate to describe it as a hypnoidal state, ". . . a condition of mental abstraction in which the mind of the patient is passive and receptive, but in which there is no loss of consciousness."[10]

The main weapon those in the Emmanuel Movement used in

[5] Elwood Worcester and Samuel McComb, **The Christian Religion As A Healing Power** (New York: Moffat, Yard & Co., 1909), pp. 11-12. The teachers Worcester mentions are Renan, Harnack, and Theodor Keim. [6] Ibid., p. 12. [7] Ibid., p. 12.
[8] Worcester and McComb, **Body, Mind and Spirit**, p. vii.
[9] Worcester and McComb, **The Christian Faith As A Healing Power**, p. 100.
[10] Ibid., p. 20.

the healing of the nervous maladies of their patients was re-education of the conscious powers.[11] Once the cause of the patient's illness was discovered then the next task was to convince the reason of the sufferer how the trouble got started. At the same time it would be made clear how the illness could be removed thus stimulating the patient to a fresh interest. Along with this by suggestion the patient's mind would be soothed and calmed by the infusion of new hope and faith.[12] As Dr. McComb has written,

> . . . In a word, we believe that conscious and subconscious are both essential to the integrity of the personal life. Great as is the power of the subconscious, greater still, we believe, are the powers of reason, emotion, and will. . . . Just as an athlete can train particular groups of muscles to do his bidding, so we can exercise particular groups of thoughts until they dominate the mind, and this domination leads of necessity to the elimination of other groups of thoughts which we regard as undesirable.[13]

For this reason re-education of the conscious powers is the main weapon used in the healing ministry of those related to the Emmanuel Movement.

Although Worcester gained much from his studies in physiology and anatomy under Theodor Fechner and Wundt, the most to be found in these studies, he has written, was a materialistic view of man. Such a materialism ". . . with all its superior assumptions and claims, produces nothing of permanent value to the human spirit."[14] Worcester felt that Freud had true insight when he remarked that only three revolutionary discoveries had been made. One was the discovery of Galileo and Copernicus concerning the solar system. One was the discovery of evolution by Darwin and others in the Nineteenth Century and the third discovery was of the many hidden facts of the soul then being brought to light.[15] In this last discovery, Worcester and his associates sought to share and by these new discoveries concerning the soul they sought to bring the ministry of comfort and healing to the sick in the name of Jesus Christ.

We turn now our attention to consider some of the highlights of the life of Elwood Worcester. He was born in Massilon, Ohio, in 1862. He graduated from Columbia College after which he decided to enter the ministry. He was advised to go to the General Theological Seminary of the Protestant Episcopal Church located in New York. When he completed his seminary training he desired to

[11] Ibid., p. 102. [12] Ibid., p. 103. [13] Ibid.
[14] Worcester and McComb, **Body, Mind and Spirit**, pp. viii-ix. [15] Ibid., p. ix.

continue his studies and spent three years at the University of Leipzig. It was here that he had the privilege to study philosophy under Dr. Gustav Theodor Fechner and psychology with the world renowned Wundt. It was Fechner who helped Worcester to see and understand the essential unity of human nature.[16] This unity of human nature revealed the interrelationship of mind and body and that an event in one has a corresponding event in the other; no good or evil can come to man without affecting the whole man.[17] It is this emphasis on the unity of human nature, the wholeness of man, that is basic to the healing ministry of the Episcopal Church.

Wundt and William James enabled Worcester to see ". . . how delicate and powerful an instrument for the improvement of human life modern psychology places in our hands."[18] Psychology led Worcester to a greater recognition of the existence of the subconscious mind and the possibility of drawing upon sources of spiritual power normally unused by man.[19] It also revealed the law of suggestion and how it influences man's nervous system.[20] Finally, psychology taught Worcester the scientific method and how to apply it to his ministry and religious life.[21]

In addition to his studies in philosophy and psychology, Worcester studied Hebrew under the Delitzch brothers. Upon completion of his studies he received his Ph.D. degree, **Magna Cum Laude.** Because of his superior work and ability, both Hobart College and the University of Pennsylvania conferred honorary degrees upon Dr. Worcester. He then accepted a position as professor of philosophy at Lehigh University and remained there until called to the rectorship of St. Stephen's Church in Philadelphia.[22]

It was in this parish that Worcester became acquainted with the well-known neurologist, S. Weir Mitchell. Dr. Mitchell was deeply alarmed at the condition of mental hospitals and the treatment of their patients.[23] The friendship of these two men no doubt prepared Worcester for his great healing ministry when he moved to Emmanuel Church at Boston in 1904.

Called to the ministry of the Emmanuel Church of Boston, he found in his associate, the Rev. Samuel McComb, another contributing influence upon his healing ministry. Dr. McComb was born in Ireland and was a graduate of Oxford University. He did postgraduate work in psychology at Berlin University and later held a professorship in ecclesiastical history at Queen's University

[16] Worcester and McComb, **The Christian Faith As A Healing Power**, p. 11. [17] Ibid., p. 12.
[22] Worcester and McComb, **The Christian Religion As a Healing Power**, p. 14.
[18] Ibid. [19] Ibid. [20] Ibid. [21] Ibid., p. 13. [23] Scherzer, p. 173.

in Canada. He studied abnormal psychology under Dr. William Graham and received the Doctor of Divinity Degree from Glasgow University.[24]

The third person of the trio who was to participate in the healing ministry of the Emmanuel Movement was Dr. Isador Coriat, a Jew, who was regarded by his medical colleagues to be an expert diagnostician. He was interested in psycho-therapy and served as a liaison between his clergy friends and the medical men of Boston.

The relative significance of this healing ministry beginning in Boston, home of the mother church of Christian Science, is not completely clear. Although Worcester claimed that the Emmanuel Movement had no relationship to Christian Science either by "protest or imitation,"[25] certainly Christian Science had some bearing at least on the course the Emmanuel Movement followed, namely, close co-operation with the medical profession. In addition to this the contrast in the life and power Christian Science stirred in its adherents with the lifelessness in the "traditional" churches and the fact that numerous members were leaving the old line churches for Christian Science, was not without its effect. At least Worcester had the wisdom to see that such cults were offering something the people wanted and needed; something that was lacking in the "traditional" churches. For he observed that "it is plain to the unprejudiced student of religion that one cause of the church's present weakness is that the church has mutilated the Christian religion, retaining with some degree of faith Christ's message to the soul, but rejecting with unbelief His ministry to the body."[26]

Furthermore, Worcester felt that the contributing factors to the rise of Christian Science and other healing groups are, perhaps, more dangerous than the groups themselves. These factors are, a materialistic tradition in academic medicine and a lack on the part of organized Christianity of the primitive faith which results in failure to deliver men and women from burdens which God has not imposed.[27]

To try and meet this lack, a class for people suffering from tuberculosis was begun. This was done at the invitation of a young graduate of Johns Hopkins, Dr. Joseph Pratt. Dr. Pratt and his assistants would visit the patients in their homes. The medical treatment consisted of fresh-air, relaxation and rest. Worcester and McComb held religious services for the patients at weekly

[24] Worcester and McComb, **The Christian Religion. . .**, p. 22. [25] Ibid., p. 17.
[26] Carl J. Scherzer, **The Church and Healing** (Philadelphia: Westminster Press, 1950), p. 169.
[27] Ibid., p. 170.

class meetings in the church. The results were astonishing. For this work the International Congress on Tuberculosis awarded a gold medal to this group.[28] So impressed by the results the Emmanuel Movement was having in treating tuberculosis, the State of Massachusetts initiated its own therapeutic program after the pattern set by Worcester and Pratt. Here the importance of the faith and personality of those engaged in a healing ministry was discovered. For when the State health authorities took over the program begun by the Emmanuel Movement, fewer healings occurred and finally the work was given up.[29]

A year after the tuberculosis class had begun, another one was started for those having moral and psychological problems. Once again this was done in strict co-operation with medical doctors. During the first two years of this work, certain neurologists held free weekly clinics at the church. If these men considered the patient in need of medical care they gave the necessary treatment or made arrangements for other specialists to treat them.[30] Moreover, only people suffering from nervous disorders or functional diseases were accepted.[31] A few with organic diseases were treated but only at the recommendation of physicians who continued treating them.[32]

Four evening services were held a month. Dr. Putnam of Harvard Medical School, Dr. Cabot, Dr. McComb and Dr. Worcester each spoke on different nights. McComb and Worcester both spoke on the healing power of Christ. At the close of each service those wishing help were invited to come to the parish house on Monday. One hundred and ninety-eight men and women came that first Monday. Between the middle of October, 1908 and the end of April, 1909, nearly 5,000 people applied for treatment.[33] From this group 125 persons were selected for treatment.[34]

To say the least much criticism was hurled at this work. All of the prejudices stirred by Christian Science and faith healing campaigners were poured out upon these men.[35] Nevertheless, when news of this work reached England, the Archbishop of Canterbury invited Worcester and McComb to come to the Lambeth Conference to tell of their healing ministry. Only McComb went, and as a result, the Church of England endorsed the type of program begun by the Emmanuel Movement and began a healing ministry in the Church of England.[36]

[28] Ibid. [29] Worcester, McComb, Coriat, p. 380.
[30] Worcester, McComb and Coriat, p. 380.
[31] Worcester and McComb, **Body, Mind and Spirit**, p. 340. [32] Ibid. [33] Ibid., p. 23.
[34] Ibid. [35] Ibid., pp. 6-7, 25. [36] Scherzer, p. 175.

Worcester and McComb extended their healing ministry to their own parishioners too. They ministered to those who were sick physically as well as spiritually. The will to live, the attitude of faith, trust and freedom from fear, worry and anxiety; all were important to the well-being of the sick and to their wholeness in God. Reading from the Bible and prayer were nearly always done.

Dr. Worcester was a firm believer in the reality of life after death and a continuing conscious existence in the world beyond. Being able to inspire such a faith in his patients and thus remove the great fear of death contributed to the healing of the patient.

After twenty-five years of service as rector of the Emmanuel Church, Worcester resigned in October 1929. "One of my reasons for withdrawing from the parochial ministry," he said, "was that I might give my whole time and the remainder of my strength to a saving work for individuals."[37] This work was incorporated under the laws of the state of Massachusetts as "The Craigie Foundation." In 1930, Worcester established clinics in Grace Church, New York and Holy Trinity Church, Brooklyn, at the requests of the rectors of these churches. In all of this ministry the goal was to rely on the basic principles which Jesus, Paul and the early Christians relied upon in their healing ministry. This meant using the best scientific knowledge at their command and applying the principles of Christian living.[38]

In 1938 the Rev. Samuel McComb died in England, and in July of 1940, the Rev. Elwood Worcester died. Both were working on a book entitled **The Psychic Phenomena of the Bible,** which was never published.[39]

The Emmanuel Movement spread to other parts of the country. Dr. Samuel Fallows, rector of St. Paul's Church in Chicago, initiated a healing ministry due to the influence of the Emmanuel Movement. In Northampton, Massachusetts, Dr. Lyman P. Powell established a healing clinic.[40] The Rev. Robert MacDonald, minister of the Washington Avenue Church, Brooklyn, wrote a book which was mainly an apology and explanation of the Emmanuel Movement.[41]

However, the spread of the movement was not extensive. There are reasons for this. One was that no attempt was made to train future leaders to carry on the work. Another was that many clergymen were skeptical and identified the movement with such groups as Christian Science. Furthermore, such a ministry required

[37] Worcester and McComb, **Body,** . . . , p. v. [38] Scherzer, p. 180. [39] Ibid., p. 181.
[40] Ibid., pp. 181-2.
[41] Robert MacDonald, **Mind, Religion and Health** (New York: Funk and Wagnalls Co., 1908).

too much preparation for the average clergyman. Not only that, but the average person did not like to be treated by more than one practitioner at a time. He could not see the need for the services of both physician and minister; either the doctor could heal him or he could not. If he could not then religion should be able to do the job alone as was claimed by the healing cults.[42]

Though the Emmanuel Movement did not spread widely geographically, its leavening influence was far out of proportion to its size. As all pioneering movements, this one too had its positive contributions. It showed that doctors and ministers could work together. New attention was brought to the relationship of mind and body in sickness and in health. Furthermore, it caused many ministers to re-think their position on healing and the nature of their pastoral ministry as well as the adequacy of their techniques. Dr. Van Buskirk has stated that, ". . . this movement shows positively that there is value in religious ministry to the sick."[43] Moreover, Worcester has stated that this movement was ". . . the first rational and practical application of the psychological method to the problems of religion."[44]

It is significant to note that today men like Dr. Norman Vincent Peale, Dr. John Sutherland Bonnell and Dr. Leslie Weatherhead are successfully following a similar psychological-medico-religious approach as did Worcester and McComb some fifty years ago.

When one reads the books written by Worcester and McComb, one senses the profound and yet simple faith that enabled these men to be the servants of God that they were. They were highly trained and yet this alone was not enough. The healing ministry in which they were active required more than simply a knowledge of pastoral techniques. It required a vital and living faith in the power of God by which such techniques become channels of healing. It was their faith and complete surrender to God in service to others that increased the effectiveness of their work.

Successor to the Emmanuel Movement and one which is currently blazing the trail in spiritual healing within the Episcopal Church, and to some extent outside of the church, is The Order of Saint Luke. Like the Emmanuel Movement this one works in co-operation with medical doctors. In fact, during a retreat at Bynden Wood in October, 1949, out of forty candidates for membership in this Order there were three physicians and several nurses.[45]

[42] Scherzer, pp. 182-4.
[43] James Dale Van Buskirk, **Religion Healing and Health** (New York: The Macmillan Co., 1952), p. 83.
[44] Worcester and McComb, **The Christian Religion . . .**, p. 36. [45] Scherzer, p. 205.

In the little pamphlet which The Order of Saint Luke distributes, the purpose of this Order is explained:

The founder of the Order of Saint Luke was Dr. John Gayner Banks, an Episcopal priest. The headquarters for this organization is located in San Diego, California. Dr. Banks died in June, 1953 and his wife, Ethel Tulloch Banks, is continuing the work. At the Spiritual Life Conference held in September, 1956, Dr. Alfred W. Price, Rector of St. Stephen's Church, Philadelphia, was elected Warden of this Order. In this capacity he acts as successor to John Banks in carrying on the field work of the Order. It is interesting to note that Dr. Price is now rector of the church formerly served by Worcester before he moved to the Emmanuel Church.

> To quicken the Spiritual life of its members and study the influence of the spiritual life on mental and physical well-being.
>
> To promote the restoration of the Apostolic Practice of Healing as taught and demonstrated by the Lord Jesus Christ. While we feel the work of Spiritual Healing was a primary activity of the Early Church and is still an essential part of the Christian Ministry, we do not stress any one mode or technique of Healing. It seems evident that the Church has successfuly administered Healing through the Laying-on-of-Hands, through the Anointing with Oil, through Direct Prayer and through the use of The Silence. All these ministries are utilized by the Order of St. Luke.
>
> To pray and work for understanding and unity of purpose between those engaged in medical practice, therapeutic psychology and those who employ purely spiritual methods. We believe that any curative agency exercised in the spirit and motive of The Great Physician is a part of Spiritual Healing.
>
> To interpret the spirit of St. Luke the Physician for the needs of this age. This will be done by a careful study of his writings in the New Testament and the daily use of the Collect for St. Luke's Day.
>
> To promote systematic intercession for those who are 'any ways afflicted or distressed, in mind, body or estate.' To assist individuals or groups who pray for the sick.
>
> To cultivate through spiritual and other available means both individual and corporate health.
>
> To stimulate the Ministry of Healing in every part of The Church Universal.[46]

[46] **Fellowship of Saint Luke** (San Diego, California: St. Luke's Press), pp. 1-2.

As in the case of Dr. Worcester, who was a personal friend of Dr. Banks, Banks was equipped to initiate this movement by his educational background. Furthermore, like the Emmanuel Movement, co-operation with men of the medical field was considered essential to the work of The Order of Saint Luke. Dr. Banks was born in England and attended King's College, University of London. After coming to America, he attended the University of the South at Sewannee, Tennessee. His graduate study was done in the field of psychology. He was ordained as a priest in the Episcopal Church and for many years was active in the Guild of Pastoral Psychology.[47]

Before the founding of The Order of Saint Luke in 1947, Banks had served as Warden of the first healing society in America, the Society of the Nazarene, and held active membership in the three oldest healing societies in England; The Guild of St. Raphael, The Guild of Health, and The Christian Healing Mission. He visited England fourteen times and attended the healing conferences of these societies.[48] The organization pattern of The Order of Saint Luke is very similar to that of the healing societies in England.

Although The Order of Saint Luke was not founded until 1947, Banks had begun to publish the magazine, **Sharing**, in 1932. This was a monthly publication and the readers were called The Fellowship of Saint Luke. Out of this developed the Order that was established in 1947. This magazine is now the main publication of the Order. In it are articles on healing, testimonies of healing, meditations on the Christian faith, book reviews on healing and a section called "Healing Directory." In this section is a listing of all known Episcopal churches that practice a healing ministry either by prayer groups, laying-on-of-hands, anointing or Holy Communion. The date, place and time such services are held are given in this directory. It is interesting to note that twenty-five states are represented and that out of a total of 7400 Episcopal churches 193 are listed in this directory as having some type of healing ministry. **Sharing** now has a circulation of 15,000 copies a month. This circulation cuts across denominational lines. This is seen in the fact that in the "Healing Directory" churches of other communions holding healing services are listed, such as St. Peter's Evangelical and Reformed Church in Pennsylvania.

In addition to this publication pamphlets on healing are available for purchase as well as home-study courses on heaing. Books

[47] Scherzer, p. 202.
[48] Letter from Ethel Tulloch Banks, Secretary of The Fellowship of Saint Luke, Dec. 13, 1956.

on healing are available either by purchase or from the lending library. Here, too, denominational barriers are broken down in that works of leaders in this healing ministry who are members of other church-fellowships are publicized, reviewed and made available. From time to time news about the work of these leaders such as the late Glenn Clark and his Camps Farthest Out is made known to the readers of **Sharing.**

However, Dr. Banks did not occupy his time only with the administrative matters of this Order. Before his death he held healing missions all over the country. This was done only at the request of the churches. In these services great stress was placed on the efficacy of Holy Communion. Before each service Holy Communion was celebrated. Prayer too had an essential role to play in this type of ministry as indeed it does in all phases of the ministry. In fact, two of the conditions upon which a person is admitted into The Order of Saint Luke are that one "pray daily for this work, using the Lord's Prayer and the special prayer for St. Luke's Day[49] and that one should partake of Holy Communion regularly."[50]

In addition to these requirements all members are to read from the Gospels daily, to seek such health as to be able to fulfill the demands of their vocation, to use and develop their talents for the work of healing ". . . by study and active service" and to circulate **Sharing** among those in need. The initiation fee is five dollars and an annual contribution is further expected of members able to contribute. "This Rule is to be undertaken by the help of God. It is the spirit, rather than the letter of the Rule which is the objective of our members."[51]

Dr. Banks' interest in the healing ministry extends back over a period of almost fifty years. As he looked back over these years he felt that the one important observation to be gleaned was that the percentage of actual healings was higher when he was in the local parish than it had been in the years he served as an itinerant preacher. The significance of this is, as mentioned once before, the importance of personal relationship between the healer and the one to be healed. It is vital to the healing ministry that there be confidence in God's instrument, the healer, and that the personality of the healer be such as will inspire this confidence. For this reason, Dr. Banks encouraged the local minister to prac-

[49] This prayer reads, "Almighty God, who didst inspire Thy servant Saint Luke the Physician, to set forth in the Gospel the love and healing power of Thy Son, manifest in Thy Church the like power and love to the healing of our bodies and our souls; through the same Thy Son Jesus Christ Our Lord. Amen."

[50] **Fellowship of Saint Luke** (pamphlet), p. 12. [51] Ibid.

tice the healing ministry himself. The resources for doing this are plentiful.[52]

A third movement which began sometime in the 1930's is The Life Abundant Movement. It has been difficult to gather information concerning this movement. It was begun by the Rev. Robert B. H. Bell, D.D. a Canadian whose pioneering work in the healing ministry was mostly done in the United States. At one time he published a paper, **The Life Abundant** and he has written three books. For many years he had a healing home in North Carolina. When he died he was serving as Chairman of the Commission on Spiritual Therapy of the Episcopal Church, Diocese of Los Angeles.[53]

We can get some idea as to the purpose of this movement from **The Manual of The Life Abundant Mission,** written by Dr. Bell,[54] which states that:

> The Life Abundant Movement is based upon the following belief: God is the infinite Source of all things,—of wisdom, knowledge, love and material supply; . . . Man, being a child of God, may claim as his birthright all these riches of the Heavenly Father. These gifts are given to those who lovingly and obediently comply with the conditions laid down:—obedience to the laws of being,—physical, mental and spiritual.
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> ---
>
> . . . These laws are quite impersonal, and disobedience brings its own automatic punishment.[55]

Man having free-will can choose to disobey these laws. He can too, if he is truly repentant and will confess his sin, receive divine forgiveness.[56]

Presented in this manual also, are thirty-three laws given by Jesus which are to govern our conduct and affect our life. Loyalty and obedience to these laws will bring the abundant life.[57]

Another prominent figure in the healing ministry of the Episcopal Church is Bishop Austin Pardue. Due to his influence a vital healing ministry is being carried on in and around the Pittsburg area. This movement began after Bishop Pardue had come to the conclusion that the Church should be active in the healing ministry today as it was in the days of the Apostles.[58] Acting upon this conclusion Bishop Pardue invited the Rev. Alfred W. Price, rector

[52] Scherzer, p. 204.

[53] The information in this paragraph was received in a letter from Ethel Tulloch Banks, January 16, 1957.

[54] Robert B. H. Bell, **The Manual of The Life Abundant Mission** (Pasadena, California: Keenan Printing Co., 1930).

[55] Ibid., p. 5. [56] Ibid. [57] Ibid. [58] See Introduction, p. 16.

of St. Stephen's Episcopal Church in Philadelphia, to come to Pittsburgh to conduct some healing services. Dr. Price had been conducting such services in his own church for twelve years.[59] "I reasoned," said the Bishop, "if our ministers could see Dr. Price conducting healing services, and had a chance to consult with him, it would help."[60] After Dr. Price's visit the healing movement in Pittsburgh was begun.

The Rev. Don Gross, rector of an Episcopal Church in the Brentwood section of Pittsburgh inaugurated healing services in March of 1952. After a discouraging visit to the services of a popular evangelist, Gross found new hope during a visit to the Wilkinsburg Episcopal Church, where the Rev. A. Dixon Rollit was rector. Mr. Rollit was the first in the diocese, under Bishop Pardue's influence, to begin the "Laying-on-of-Hands" service. Inspired by the work being done in Rollit's parish, Don Gross began to hold healing services in his church on Saturday mornings. The work so grew that another service was necessary on Wednesday nights.[61] Because of his work in this field, Gross wrote an article on healing which is printed in one of the leading religious journals.[62]

These are the movements which have taken on organizational character of some type and which have contributed to the whole movement of the healing ministry within the Episcopal Church. Among those we have studied, The Order of Saint Luke seems to be the main group that is now taking an active leadership in promoting and encouraging such a ministry. It is a tremendous responsibility; yet at the same time a great and beneficial service this group is rendering. It is this Order that undergirds and supports the healing ministries of individual parish ministers of the Episcopal Church. For outside of the organized movements the healing ministry within the Episcopal Church has been promoted and encouraged by the ministries of consecrated individuals.

One of the nation's most outstanding authors and lecturers on spiritual healing is Mrs. Agnes Sanford, wife of an Episcopal priest and daughter of Presbyterian missionaries. In 1955 she and her husband, the Rev. Edgar Sanford, started a 'School of Pastoral Care," which included spiritual healing. The location for this school is Lasell House, Whitinsville, Massachusetts. Seminars on spiritual healing have been conducted by the Sanfords and the clergy of all denominations are invited to attend. Such seminars are open to ministers' wives, women physicians and nurses interested in

[59] It was due to the influence of Dr. Banks that Price became active in the healing ministry.
[60] Gertrude McKelvey, "Does God Heal Sickness Today?," **Christian Herald**, p. 60. [61] Ibid.
[62] Don Gross, "Spiritual Healing," **Religion in Life**, (Spring, 1956), pp. 182-194.

spiritual healing. In October of 1954, Mrs. Sanford led a seminar on spiritual healing sponsored by The Laymen's Movement held at Wainwright House, Rye, New York.[63] Mrs. Sanford has written several books, among which the most famous is **The Healing Light**.[64]

This, then, is the historical background of the healing ministry within the Episcopal Church in the contemporary scene. We will now consider in the next chapter the theological basis of this movement.

[63] Walter W. Dwyer, **Spiritual Healing** (New York: Saphrograph Co., 1955), Part One, p. 6.
[64] Agnes Sanford, **The Healing Light** (Saint Paul, Minn.: Macalester Park Publishing Co., 1947).

Chapter III

THE THEOLOGICAL BASIS

In the previous chapter we have seen the scattered way in which this healing movement in the Episcopal Church developed. In the light of this it is quite clear that to present a theological basis that might be inclusive of all those engaged in this type of ministry is almost impossible. On the other hand there is a core of understanding that underlies this movement which will enable us to discern the theology that is fundamental to it.

The place to begin all theological study is to consider the theme and person of God. One's attitude toward the healing ministry will be largely determined by one's concept of God. Emily Gardiner Neal has pointed out that the fundamental concept of God held by those in the healing movement of the Episcopal Church is that God is the source of all healing whatever the means used to facilitate it.[1] Agnes Sanford has suggested that God provides for our every need and for disease He has two remedies: one inherent in nature and discoverable by science and the other inherent in the nature of being of man and discoverable by faith.[2] Whatever means is used as a channel through which God's healing power can flow, still God is the source of all healing. However those engaged in this healing movement are primarily concerned with God's healing through non-medical means. This does not mean that they disregard or minimize medical science. As pointed out they fully co-operate with doctors. Nevertheless they specialize in the area of healing beyond the doctor's training and sphere of activity.

Worcester, the founder of the Emmanuel Movement, has stated that there are two spheres to God's activity. One is sub-personal and the other is super-personal. The sub-personal aspect of God's nature ". . . may be seen in the perfect world mechanisms with its everlasting action and reaction of atoms and molecules, and the super-personal aspect is connected with His decrees and purposes which man cannot fathom, such as, for example, the ultimate destiny of man.[3] Though His ways are higher than our ways one thing is certain "the creation cannot be greater than the creator," Worcester has observed.[4] He goes on to state that because God

[1] al, p. 107. [2] Sanford, p. 98.
[3] cester and McComb, **Body, Mind and Spirit**, p. 294. [4] Ibid.

has created personality, whatever else may be part of His nature God must at least be personal.[5]

This is true to the Biblical concept of God as love. Love must be personal and active. This means to the Rev. H. W. Workman, an Anglican priest engaged in healing in England, that God, as love, wills nothing for us that is not compatible with love.[6]

> God is like a July sun in a cloudless sky; His glory and unchanging love and goodness are such that they must ever remain a source of adoring wonder and ceaseless thanksgiving to us. . . . He has no private ill-will, no unwillingness to give or to forgive.[7]

The truth of the gospel is that God never stops pouring out His love upon us. As Workman has pointed out, just as God makes the sun shine upon both the just and the unjust so He sheds His love upon us. "God is light and in Him is no darkness at all" is the key Scripture verse for Workman.[8] Therefore it is his conviction that God creates nothing imperfect.[9] However, it is well to remember he has suggested, ". . . that God is building for eternity and therefore is not in a hurry, but is working out each problem to its perfect solution; He is not concerned with short-cuts which treat physical comfort as the only thing that matters."[10]

Emily Gardiner Neal, who was converted in the Episcopal Church following her investigation of spiritual healing in this church, has written that God's will is for all to live in peace, love, and safety.[11] Therefore, she has stated, God never wills sin or disease.[12] Bishop Newbigin has stated it this way, God wills life and life now.[13] Thus we see that God is not only concerned with our souls but our bodies as well. He has made us and we are His. Our bodies bear the imprint of His likeness and they are the temple of His Holy Spirit. Therefore, one author has declared, God's will is our health as well as our peace.[14]

Banks explains sickness and disease as due to man's lack of desire to seek what God is willing to give.[15] The truth is that man tries to live without God. But God is more willing to give than we are to receive.[16] A willingness to receive is essential to healing Sanford has affirmed quite forcibly.[17]

Banks has pointed out that God is no respecter of persons.[18]

[5] Ibid.
[6] H. W. Workman, **Christian Health and Healing for All** (London: Guild of Health), p. 48.
[7] Ibid. [8] Ibid. [9] Ibid. [10] Ibid. [11] Neal, p. 82. [12] Ibid.
[13] Newbigin, p. 61.
[14] John Pitts, "Spiritual Healing," **Religion in Life, (Spring, 1956)**, p. 173.
[15] John Gayner Banks, **Healing Everywhere** (San Diego, Calif.: St. Luke's Press, 1953), p. 193
[16] A favorite expression of Dean O. L. Shelton, School of Religion, Butler University, Indianapolis, Indiana. [17] Sanford, p. 156. [18] Banks, p. 18.

Therefore our worthiness is of little significance. However, if God is no respecter of persons, Banks has observed, He is a respecter of conditions.[19] God gives but we must fulfill His condtions before we can receive. Therefore it is the feeling of the healers in the Episcopal Church that people fail to receive God's healing power because they have not fulfilled the necessary conditions and not because God is unwilling to heal.[20]

The trouble with man Neal has stated, is that he believes that God is able to heal but that He may not will to heal him personally. She came to this conclusion on the basis of personal interviews.[21] Once we realize that God is not only able but willing to heal, then we must seek to discover the conditions that will bring us within touch of God's healing power.

Agnes Sanford illustrates it this way. When we turn on an iron and it does not work we do not stand there crying out in agony, "Oh electricity come into my iron and make it work." Of course not. Realizing there is an abundant supply of electricity and that this power is available for our personal use, we check the cord, the wiring, the socket or the house to see what is wrong. The circuit of power has been interrupted. We seek to discover what conditions are not being fulfilled so that we might benefit from the electrical power available.[22]

The same applies to God, is the conviction of Sanford. The world is filled with God's power, His healing power. Still, only the part that flows through us will work for us. If that power is lacking it is not because God withholds it or has run out of power but that the connections have been broken. The conditions making the power available for our personal use are not fulifIled.[23]

Furthermore God is both within and without. We must prepare ourselves to receive the power of God just as we would prepare and make ready a house to receive electricity. For Sanford has stated that God works through us not for us.[24] She further concludes that God works by law or principle; therefore, healing is ". . . the super-imposition of a higher law of life over a lower law of life.[25]

How do we know this is true? What evidence do we have that God is like this? Those who are active in the healing ministry of the Episcopal Church are confident that this is all made clear in Jesus Christ.[26] In Jesus God's will and nature become manifest so that there can be no doubt as to God's purpose for man. Jesus

[19] Ibid. [20] Banks, p. 192. [21] Neal, p. 126. [22] Sanford, p. 17.
[23] Sanford, p. 17. [24] Ibid., p. 19. [25] Ibid., p. 20.
[26] Worcester and McComb, Body, . . . , pp. 254-5.

came not to do His own will but the will of the Father who sent Him. He went about healing the sick and He instructed His disciples to do the same. In these acts of healing Jesus said the Kingdom had come upon man. Out of the eleven miracles recorded in the Gospels nine are concerned with healing, Worcester has pointed out.[27] Nowhere does Jesus refuse to heal, Neal observes, and at no time does He tell a sufferer it is God's will that he not be healed but that he remain afflicted.[28] This shows that Jesus considered it God's will that people be healed and that His saving mission was for man's body as well as his soul. Nowhere in the Gospels, Dr. Price has suggested, is it said that Jesus came to save men's souls. He came to save man—body, soul and spirit.[29]

However, as pointed out in the introduction, physical healing was part of Jesus' total mission of redemption, reconciling man to God. If physical illness stood in the way, Jesus healed. If it was sin that separated man from God, Jesus pardoned. If it was blindness or ignorance, Jesus enlightened by His teaching. Jesus, always, sought to redeem man from what hindered him in his relationship to God.[30]

Worcester voices the thought and conviction of all who are engaged in the healing ministry when he affirms that the evidence is clear that Jesus continues this healing ministry through the Church.[31] Jesus is the same in purpose, love and power as when He walked upon this earth. All authority has been given Him both in heaven and on earth. He is the Savior of our bodies as well as our souls. He is the Savior of the whole man. All those active in the healing ministry of the Episcopal Church are agreed on this.

It is the opinion of Banks that the motive of Jesus in healing was redemptive love and not to prove His divinity.[32] Jesus healed out of compassion. He healed because He was divine. According to Weatherhead such power was natural to Jesus and was an expression of His Father's law.[33] Moreover, when the people sought a sign Jesus refused. He avoided publicity. Had He wanted to prove Himself, He would not have done this.

In addition to this, Worcester has written, Jesus considered sickness and suffering something to be combated.[34] Price concurs with this and has pointed out sickness was considered as part of the realm of evil and Satan and was to be overcome by the powe

[27] Worcester, McComb and Coriat, p. 350. [28] Neal, p. 96.
[29] Open letter by Dr. Price in **Sharing**, XXIV, No. 12, (November 1956), p. 5.
[30] George G. Dawson, **Healing: Pagan and Christian** (London: Society for Promoting Ch Knowledge, 1935), pp. 113-4. [31] Worcester, McComb and Coriat, p. 366.
[32] Banks, p. 154. [33] Weatherhead, p. 36.
[34] Worcester and McComb, **Body**, . . . , p. 261.

of God wherever it was encountered.[35] Jesus, Price has suggested, believed His ministry should be measured by its saving, healing and redeeming quality.[36]

Christ lives in a spiritual world that has vast resources of power. He wants to lift man into this world; to bring God's kingdom on earth and man into that kingdom. He imparts this life of the kingdom to us. He Himself, Weatherhead has stated, is evidence that this world has been invaded by a plane of life far beyond our dreams and ability to understand.[37] In Christ we see this life in action, in focus, so to speak. In Christ God is speaking our language or as Worcester has expressed it, in Christ we see unveiled the glory of God; He interprets God to us.[38] Thus Christ calls all men to come to Him and receive the life He is able and willing to give.

Dr. Price has written that the Lord wants us to have a body like His, free from corruption.[39] This means, then, according to Price, that Jesus came to free us from sin, disease and evil.[40] What He was as a man, Workman has stated, is the goal and measure of redeemed manhood.[41] Jesus reveals to us what we can become by the power of God. Sanford expressed it this way, we grow into the divinity of God through the humanity of Jesus.[42] Jesus, therefore, wants to share His power with us and failure to do His works, Banks has suggested, is not due to training as much as it is to sheer unbelief.[43]

Even in the name of Jesus, Neal has stated, there appears to be power for healing. She has written, this". . . may in time be scientifically confirmed by means of radiaesthesia."[44] For

> recent reports from researchers reveal an astounding fact: the name of Jesus and the sign of the Cross affect to a marked degree radiation from the body.[45]

It is important not only that we have faith in the healing power of our Lord but also, that we gain insight into His approach to this healing saving ministry. Jesus, Price has pointed out, scarcely touched on the idea of resignation.[46] His concept of the vitality of God's power and man's relationship to it would not allow this. The two factors Jesus stressed, according to Price, were faith and a willingness to co-operate in order to find healing.[47] Jesus commanded action. "Stretch forth thy hand!" "Rise and

[35] Alfred W. Price, **Religion and Health** (Philadelphia: Saint Stephen's Church, 1944), p. 58.
[36] Ibid., p. 8. [37] Weatherhead, p. 31. [38] Worcester, McComb and Coriat, p. 295.
[39] Statement made by Dr. Price in a pamphlet he has printed but which has been lost by the writer.
[40] Price, **Religion and Health**, p. 9. [41] Workman, p. 57. [42] Sanford, p. 148.
[43] Banks, p. 154. [44] Neal, p. 148. [45] Ibid. [46] Price, p. 12. [47] Ibid.

walk!" "Thy faith hath made thee whole." Jesus worked, always, to save men from pain, affirms Price, and He would never have prayed to God to remove it if God had caused the suffering.[48]

Now we will take a closer look at the methods Jesus used in His healing ministry. Even a scant study of the Gospels reveals a variety of methods used. A spoken word, a touch of the hand, the force of His personality, a look and a prayer, all were used. The important factor in all of this, to those active in the healing ministry, is the fact that Jesus diagnosed the patient's condition. As Dr. Weatherhead has written, Christ was a master diagnostician.[49] Jesus sought to diagnose the needs of His patient and then administer to him on the basis of His needs. One would need forgiveness for sin; another would need a word of faith and another, a command to do something. In the case of the epileptic boy, Jesus sought to gather the necessary information pertinent to diagnosis. He spent more than a day with the Geresene Demoniac diagnosing his condition so He might effectively bring healing, wholeness. In most cases, with the exception of the blind man,[50] healing was instantaneous. Distance was no barrier either. However, Jesus was usually present. Thus today the important factor in healing is personal contact between the healer and the patient.

The whole point is that Jesus took time to diagnose the condition of those who came to Him. He did so with great spiritual sensitiveness which enabled Him to do it quickly and and accurately. In the current healing movement it is felt that diagnosis is important. All available facilities for diagnosis should be used including the facility of the Holy Spirit. Many who are active in this ministry testify to the power they receive from God enabling them to know intuitively the main cause and location of the sickness.

Fundamental to Jesus' ministry was the concept of the worth of every individual in the sight of God. Though Jesus spoke to large crowds He was ever mindful of the needs of the individual. Some, He sought out Himself, like Zacchaeus; others sought Him out, like Jairus. Jesus always responded to the individual on a personal basis. Thus any approach that would tend to categorize or lump masses of people together without regard for individual needs is alien to Jesus' approach in His healing ministry.

This concept of the worth and importance of the individual is basic to the thinking and theology of the healing movement in the

[48] Ibid., p. 51. [49] Weatherhead, p. 40. [50] Mark 8:22-26.

Episcopal Church. The essential premise of the Christian faith is that man is created in the image of God. This same premise is essential to the theology of the healing movement in the Episcopal Church. The stress on man's fall and consequently his sinfulness is closer to the position of the Greek Orthodox Church than the Roman Catholic Church within this healing movement. Man has sinned, fallen from his original state but he is not totally incapacitated. He has a sin-proneness, a tendency to sin yet he is still the creation of God; man is marked with a divine image that can never be completely lost. This likeness is restored and the distortion of sin removed through Jesus Christ. This is the new creature, man appearing and living as God makes possible through His Son, Jesus Christ. Too often, points out Bishop Campell, we emphasize man's sin and depravity and too seldom appreciate man's redemption and wholeness in Christ.[51]

Part of this divine likeness is man's immortality. In God's original plan man was to be immortal. Whether this immortality was part of man's being at the time of creation or was his potential is not clear. Two views of man's immortality can be discerned in the writings of those active in the healing movement of the Episcopal Church. One holds that man is destined to live on without death. This seems to be the view of Workman. Workman has written that if God had full sway in our lives we would be transfigured like Jesus or translated like Elijah.[52]

The other view, the one which seems dominant in America, is that death is to be a natural part of man's experience. As Neal has written, like the grain that ripens and then falls to the ground to make way for new life, so we should mature and in our old age die.[53] Neal has further remarked, we do not need cancer or polio or any other disease to bring death; it comes as part of our natural order.[54]

Another basic belief concerning man within the healing movement of the Episcopal Church is related to his physical makeup. Within his physical and spiritual nature man has both a conscious and subconscious mind. Mrs. Sanford has pointed out that it is estimated that nine-tenths of our thoughts lie below the level of the conscious mind.[55] Recognition of the conscious and subconscious mind is not the important thing; rather it is the significance given to the subconscious mind that matters. As Worcester has pointed out the subconscious mind is the liaison between man's

[51] Neal, Introduction by Bishop Campbell of West Virginia, p. 7. [52] Workman, p. 56.
[53] Neal, p. 104. [54] Ibid. [55] Sanford, p. 42.

mind and soul.[56] He states further, that what becomes part of man's subconscious mind becomes part of man's spiritual condition or his soul; and what is his soul becomes part of his subconscious mind.[57] In other words, Worcester has written, man's subconscious mind is part of the divine image.[58] Sanford has expressed it this way, the subconscious mind is part of man's spiritual body, the eternal being.[59] She further points out that the subconscious mind acts on God's commands until we supersede by our own commands and disrupt the harmony.[60]

One of the most significant facts about the subconscious mind, Sanford has stated, is its suggestibility.[61] Also, she has pointed out, it does not originate thought. It can only elaborate and develop thought along the lines imposed by reason, Worcester has stated.[62] Worcester further states that the subconscious mind is subject to moral and spiritual influence and direction.[63] Anything which weakens or depresses the subconscious mind, exposes us to disease by rendering us less able to resist its encroachments.[64] The opposite is also true. Thus, as Worcester has written, ". . . the Subconscious . . . is the transmitter of the past . . . ," and also ". . . the womb of the future."[65] Furthermore he has written that this mind is in intimate association with all the processes of our physical life.[66]

The point is that what we think and the attitudes that dominate our lives impress themselves upon our subconscious mind and soon become a permanent part of our life for ill or for health. The more we seek the kingdom of God first the more that kingdom becomes part of our lives and we part of that kingdom.

In light of this we begin to see the interrelationship of spirit and body. For as Worcester has already observed, every event in the mind has a corresponding event in the body and no good or evil can come to man without affecting the whole man.[67]

Furthermore, Sanford has indicated that our whole concept of the nature of man's body is undergoing a change. No longer, she has written, is the body considered to be of hard, solid matter but is made up of specks of energy. These bits of energy, she has pointed out, attract and repel each other with tiny explosions of light. So in a real way the body is full of light is her conclusion.[68] Therefore, she has suggested, it is not hard to understand that the

[56] Worcester, McComb and Coriat, p. 15. [57] Ibid. [58] Ibid. [59] Sanford, p. 42.
[60] Ibid. [61] Ibid. [62] Worcester, McComb and Coriat, p. 28. [63] Ibid, p. 43.
[64] Ibid., p. 20. [65] Worcester and McComb, Body, . . ., p. 11. [66] Ibid.
[67] Worcester, McComb and Coriat, p. 379. [68] Sanford, p. 30.

nearer we come to God the more of life we can have; and increased flow of energy shall be ours.[69]

In addition to this understanding, Sanford has stated what one scientist has claimed will be the next discovery of science. The next thing science expects to discover is a vibration of very, very high intensity and an extremely fine wave-length, with tremendous healing power and caused by spiritual forces operating through the mind of man.[70]

Dr. Ikin has expressed her conviction that once we begin to see man as an integrated whole, with every aspect of his nature affecting one another; and once we realize that the psychical processes or spiritual forces in man are as natural as any other part of his make-up, the ". . . prestige of the uncanny and mysterious would diminish and suggestibility be lessened."[71] Healing, then, would not seem so unintelligible and the whole new area of mental telepathy and extra-sensory perception would appear in a greater rational light.[72] For the ministry of healing introduces us to a new world full of spiritual possibilities and offers to the pioneering spirit, fresh and new paths of adventure.

Having said this, though, it must be pointed out that to those involved in the healing ministry of the Episcopal Church, the most important aspect of man's nature is his spirit. Although man is both body and soul, Workman points out that the body is the uniform of the soul.[73] Also Workman has stated that the spirit is to the body what the hand is to the glove.[74] As it is the hand that gives form and movement to the glove so the spirit gives life and movement to the body. When the spirit is withdrawn, life is no more. It is the spirit that lives on after death. In fact, as we live in the body we are nurturing and developing the spiritual body within, the body that is to live on. Therefore, for Workman and others, the spiritual nature of man is the most important. Thus it is, concludes Workman, that the spirit has control and power over the physical.[75]

Workman has further stated that while man suffers from the fall and is sinful by nature, it is his mind and body that share in the limitation of the fallen state. His spirit and spirit body are God created and share in the perfectness in which God alone can express Himself in all He creates.[76] Therefore, it is the spiritual na-

[69] Ibid., p. 31. [70] Ibid., p. 32. [71] Ikin, p. 152.
[72] See **Time**, LXII, No. 23 (December 7, 1953), pp. 53-4 and **Life**, XXXVI, (January 11, 1954), pp. 96-100 for more information about what is being done in this field. [73] Workman, p. 42.
[74] Ibid., p. 49. [75] Ibid., pp. 49-50. [76] Ibid., p. 51.

ture of man which enables him to transcend his physical limitations and reflect the image of God.

Dr. Workman has expressed his conviction that the spirit and soul are God's perfect gift to each of us and they are in living touch with God.[77] God's help, then, comes through the spirit and extends out to the material mind and body from within.[78] Because of this, man has the spiritual power within to transcend his limitations and overcome the dominance of sin. The emphasis is both on the cross and the resurrection but it is stronger on the latter. For the resurrection shows God's unlimited power over our physical body.[79] As Workman has expressed it, the resurrection is the true basis and content of spiritual healing.[80] This, also, expresses the view of those active in the healing ministry of the Episcopal Church.

Now it may seem that there is not a serious enough recognition of man's sinfulness and the need for confession and repentance. However, one of the conditions necessary for healing is a recognition of sin and a willingness to confess and repent. This is so because, as Sanford has declared, healing is basically a true relationship with God.[81] Sin interrupts this relationship and prevents God's life-giving power from flowing through us. Forgiveness and healing are one, Sanford has stated.[82] She also has observed that this is one of the dangers in the healing ministry, that the healer becomes spiritually proud and forgets that he too is a sinner in need of divine mercy and forgiveness.[83] Dr. Banks has strongly affirmed that forgiveness is central to all redemptive activity.[84] Forgiveness, he has written, affects the soul and the soul the body.[85] Before forgiveness must come repentance and confession. Thus it is clear that there is no attempt to minimize man's need for repentance and forgiveness by those engaged in the healing ministry of the Episcopal Church.

It is this awareness of our own sinfulness and the part we play in the sins of the world that enables us to keep our feet on the ground, to keep a balanced perspective. This awareness keeps us from becoming completely other worldly and thus neglect our mission on earth and among men. Mrs. Sanford has written that man is to glorify God and he does this best when he gives himself in sacrificial service to others.[86] Only as human friends, she has stated, can we be of help; for only through our humanity can God touch the humanity of others.[87] Christ has given us the example

[77] Ibid., p. 50. [78] Ibid., p. 51. [79] Ibid., p. 61. [80] Ibid.
[81] Sanford, p. 116. [82] Ibid., p. 71. [83] Ibid., p. 126. [84] Banks, p. 160.
[85] Ibid., pp. 160-1. [86] Sanford, p. 143. [87] Ibid.

and ". . . if we really want to love Him and feel His love for us, let us kneel before His Cross, dare to contemplate His sufferings thereon and thank Him for His inestimable gift to us."[88]

However, Sanford has stated, in order to follow the example of Jesus we need not only His teachings but His life.[89]

> Having received our sins into Himself by an effort so great that it literally broke His Heart, as the account of the Crucifixion shows, He then sent out to us the love of God in a rush of power that broke down the dam of man's hate. . . . But his death . . . was not caused by the Cross it was caused by the weight of man's sins upon a heart that had known no sin.[90]

Sanford goes on to say, that though He did not leave His body on earth, He left His blood,

> . . . that mysterious life-essence of the body that contains in a most marvellous way the very being and personality of the soul. Thus He set flowing a stream of life within life, like the Gulf stream within the ocean.[91]

To the universal love of God, Sanford has written, Jesus ". . . adds a specific and personal current of love. . . ."[92] "It adds love to love—power to power—life to life."[93]

It is from the suffering and triumph of Jesus, Sanford has affirmed, that we gain a new understanding of man. This understanding of man is not only into his spirituality,

> but man himself, with all of his tender and enduring human love, all of his pitiable human frailty, all of his warm, endearing lust for life. Man, poised between two worlds, bearing in his frail body the glory of eternity. Man forever failing yet forever destined to succeed. Man, defeated time and again, yet forever destined to triumph. Man, dying from generation to generation, yet forever destined to live.[94]

Therefore, while man must recognize and confess his sinfulness, he is not to remain for long in the depths of self-condemnation and self-pity. He must rise to a new joy and power in the mercy and love of the Savior. For behind the Cross is always the Resurrection.

In an article appearing in one of the leading religious journals the statement is made that in view of Jesus' suffering and death, ". . . the thoughtful person is troubled by the fact that the faith healing emphasis cannot be squared with the central Christian

[88] Ibid. [89] Ibid., p. 126. [90] Ibid., p. 127. [91] Ibid. [92] Ibid., p. 128.
[93] Ibid. [94] Ibid., p. 173.

understanding of God's dealings with men as revealed in Christ's teaching and example."[95]

We have already seen that the theological premise of the healing movement in the Episcopal Church is that God wills salvation for man. Salvation means wholeness, spiritually and physically. This is made clear in Jesus Christ who went about combating sickness and disease. In His acts of healing Jesus declared that the kingdom of God had come upon man.

Yet the fact of sickness and disease is evident and cannot be denied as the Christian Scientists would have us believe. Let it be remembered that to deny God as the author of sin and disease is not to deny their reality. As Neal has pointed out, sickness and disease are real but belong to the realm of Satan.[96] Another writer has pointed out that much sickness and suffering is of a spiritual and mental origin and consequently healing must come from a spiritual source.[97] Workman has written that much of our sickness and suffering is due to man's wrong use of his will power both individually and collectively.[98] There is, among those in the healing ministry of the Episcopal Church, a keen sensitiveness to man's corporate relationship. While much of our sickness and disease is due to man's violation of some law physically or spiritually, it should also be understood that much of it is due to the fact that we are part of a sick society. Dr. Price goes so far as to say that more of it is due to corporate rather than individual sin.[99] Regardless of the cause, one thing is certain, God never wills evil and He is at work and calls us to join Him, in the destruction of sin, sickness and disease wherever we find it.

However, let it be said that no life of easy idleness is contemplated by those in this healing movement. Yet it is felt, as Emily Gardiner Neal has expressed it, that suffering from sickness or disease is not essential for saintliness or spiritual growth.[100] If it were, Neal has reasoned, Jesus endangered the souls of those he healed.[101] It is not the fact of suffering, Weatherhead has pointed out, but the heroic reaction to it that makes saints.[102] Moreover, Neal has written, the struggle against sin is sufficient for spiritual growth, if suffering is necessary, without adding physical pain due to sickness or disease.[103]

The real question here, is what is the essence of the Cross we are to bear? Is it something forced upon us without any possibility

[95] Harland G. Lewis, "What About Oral Roberts?" **The Christian Century** (September 5, 1956), p. 1019. [96] Neal, p. 97.
[97] H. C. Robins, **A Guide to Spiritual Healing** (London: A. R. Mowbray and Co., 1953), p. 18.
[98] Workman, p. 10. [99] Price, p. 12. [100] Neal, p. 94. [101] Ibid.
[102] Weatherhead, p. 227. [103] Neal, p. 104.

of choice? Or is it something we choose because we feel it is the right thing to do and is within God's will for our lives? We do not choose sickness or disease. We do choose to witness or not in the midst of it. However, as Ikin has suggested, suffering to be redemptive must be voluntary.[104] This is the truth of the Cross and the Christian gospel.

If much of our sickness and pain is due to a sick society then it naturally follows that not only the level of the individual's faith must be raised but that of society as a whole. Indeed, Neal has stated, much of our failure in healing is due to the faithlessness of the Church.[105] Dr. Worcester has made the sweeping statement that once the spiritual life of the Christian community is deepened all disease would go down before the power of God.[106]

Therefore, while some failures in healing may be due to the individual's lack of faith, others are due to the lack of faith of the Church and those involved in the healing ministry. Jesus made this quite clear when His disciples came to Him asking why they had failed to heal the epileptic boy. Jesus told them their failure was due to their "little faith."[107]

Furthermore, Neal and Price both have stated that there is no such thing as an incurable disease.[108] Moreover, as Neal has stated, no disease or sickness is ever too unimportant for God's concern and healing touch.[109] In other words, we do not have to wait until we get something like cancer or polio before we seek God's healing power.

Mrs. Sanford has suggested that even when no satisfactory answer may be found for failure in healing, the best approach is the scientific approach.[110] The scientist does not give up his hypothesis because of failure in his experiments. He patiently seeks to gather more information and facts, to increase his knowledge so he might discover what he is doing wrong. God is love. Love never changes in purpose or power, is the conviction of Sanford.[111] Therefore, Sanford has stated, if healing does not take place it is because we have put something in the way of love's power over us.[112] Therefore, our failure is not due to God but to our own ignorance.[113]

Thus far we have dealt with the explanations given by those in the healing movement of the Episcopal Church for the failures in healing. We have also stated that suffering must be voluntary

[104] Ikin, p. 143. [105] Neal, p. 128. [106] Worcester and McComb, **Body**, . . . , p. 316.
[107] Matthew 17:20.
[108] Alfred W. Price, **Healing—the Gift of God** (Philadelphia: Saint Stephen's Church), p. 4.
[109] Neal, p. 109. [110] Sanford, pp. 50-52. [111] Ibid., p. 52. [112] Ibid.
[113] Ibid., p. 23.

if it is to be redemptive. Now we must consider the implications of the statement quoted from an article in **The Christian Century** that the revelation of God in Christ contradicts the position of faith healing. Particularly does this seem to be true in reference to Jesus' Gethsemane experience. Dr. Banks has pointed out that the Lord's prayer in Gethsemane has nothing to do with healing the sick. That prayer, he has written, had to do with the sin-burden of the whole world. Jesus took the sin of the world upon Himself. We have never done that and never will do it, Banks has declared.[114] Disease is due to violation of a law of health—physical or spiritual—it is never our Gethsemane.[115]

Another source of contention with the healing ministry by those who would oppose it is the fact of Paul's thorn in the flesh. The fact that it was never removed seems to stand in direct opposition to the premise that God wills healing in every instance.

Those who are active in the healing ministry of the Episcopal Church would stress two points in reply to this objection. First, as Sanford has stated, look at the accomplishments of Paul.[116] He was strong enough to endure shipwreck and exposure, stoning and imprisonment. Paul had been healed of the bite of a deadly serpent; he had risen from under a pile of stones and walked into the city. He even raised the dead. Through Christ Paul triumphed over this "thorn in the flesh." The point is Paul overcame and continued his work for the Lord.[117].

The second point and perhaps the most important one is the statement of Dr. Banks.[118] He pointed out that this figure, "thorn in the flesh," is used four times in the Bible. It is mentioned three times in the Old Testament[119] and once in the New Testament.[120] Many commentators including Chrysostom have maintained that this was not a physical defect. In the references in the Old Testament, in each case the enemies of God's people in the promised land are spoken of as thorns in the flesh. Therefore, Banks has felt that Paul's "thorn in the flesh" refers to his enemies who abused and persecuted him. Here is a good illustration of what was said earlier that there would be sufficient suffering because of sin in the world, without the suffering of sickness and disease; a suffering for righteousness sake.

It is the suffering for righteousness sake that is emphasized throughout the New Testament. The constant encouragement to endure referred to enduring persecution, abuse and death for

[114] Banks, p. 194. [115] Ibid. [116] Sanford, pp. 47-8 [117] Ibid.
[118] Banks, p. 241. [119] Joshua 23:13, Judges 2:3, Numbers 33:55. [120] II Corinthians 12:7.

the faith. It did not refer to sickness and disease. This kind of suffering, for righteousness sake, is voluntary and redemptive.

So far we have discussed the theological basis of the healing movement in the Episcopal Church in America in relation to God, Jesus, man, and disease. We have seen that the basic premise is that God as love wills for man, health both physically and spiritually. God wills this for all but can only give this to man when certain conditions are fulfilled. The main condition is complete self-surrender to God. We know this to be God's will through Jesus Christ who considered healing as a fundamental part of His redemptive ministry and charged His disciples to continue such a ministry. Jesus shows what man can become through the power of God. In the Crucifixion man is redeemed from sin and in the Resurrection man receives the power of God that makes the spiritual dominant over the physical. This is the true nature of man, that man is basically a spiritual being. This is part of the divine image of God which is brought out in men through Jesus Christ. Disease belongs to the kingdom of Satan and never to that of God. We are to fight it in the assurance that all of the divine resources of God are made available to us through Jesus Christ. Suffering to be redemptive must be voluntary.

Something still needs to be said about the theological basis of this movement concerning salvation, the world, faith and prayer. The key to understanding their concept of salvation is in the very meaning of the word, which has been mentioned in the introduction. Dr. Banks has brought this out in his statement that to save is to make whole.[121] This is what the word means, to make whole. Salvation, then, is the making of man whole in mind, body and soul. This means, as Worcester has strongly pointed out, the freeing of man from bondage to whatever it is that keeps him from expressing the God-given life in Jesus Christ. What the world needs, Worcester has written, is a salvation that really saves; a salvation that will not only save man from sin but will lift him above tempation.[122] Salvation will mean, Dr. Banks has stated, the healing of the entire human family, mentally, spiritually, emotionally, morally, and politically.[123] Healing, in whatever form, is subordinated to this redemptive purpose. Consequently we can never be concerned with healing on one level only. Jesus' redemptive mission was for the whole man, Worcester has stated.[124] Basically, then, salvation, Banks has affirmed, is simply right relations with God.[125] We are to seek first the kingdom of

[121] Banks, p. 24. [122] Worcester, McComb and Coriat, p. 384.
[123] Banks, p. 169. [124] Worcester, McComb and Coriat, p. 9. [125] Banks, p. 24.

God. When this is accomplished, wholeness or salvation, comes as natural as breathing. Such salvation, Bishop Campbell has pointed out, is a gift, not a prize to be won. One seeks, he has further stated, complete self-surrender to God; one does not bargain with God by seeking the reward of physical healing in return for discipleship.[126] Nevertheless, as Dr. Otis Rice has affirmed, ". . . the healing ministry is of no less importance than the spreading of the evangel. Salvation and health go hand in hand.[127] This is because of the meaning of salvation which is wholeness.

Salvation then becomes a matter of regaining what we have lost, is the opinion of Workman—of repossessing those things native to God's kingdom—one that is within us.[128] Thus Dr. Banks finds William James' definition of conversion appropriate. "Conversion is that process, gradual or sudden, whereby a soul previously divided, and consciously wrong, inferior and unhappy, becomes unified, and consciously right and happy."[129]

Man is able to experience such a salvation not only because he is a spiritual being but also because the world is essentially a spiritual world. There are spiritual forces and energies as yet untapped. These resources can bring man into the fullness of salvation intended by God through Jesus Christ. Furthermore these spiritual resources are operative according to principles or laws. For, as Worcester has stated, there are natural laws and there are spiritual laws.[130] God is not arbitrary or capricious in His workings in the world. Thus it is a mistake to reject healing on the basis that it is miraculous, that it is the setting aside of God's laws. For the word miracle, Worcester pointed out, etymologically means that which causes wonder, owing to the fact it cannot be explained by any known principle.[131] However, what seems to be contrary to law as we understand it may be in perfect harmony with a higher law of which we are ignorant. Our task is to seek to know what spiritual laws are operative in our world in the assurance if we seek we shall find.

One of the basic conditions by which God is able to give to man His gift of salvation is faith. However, as Worcester has made clear, faith is not primarily believing certain things formulated into a creed and accepted by Christian people.[132] Faith, he has written, is that which makes the invisible world as real to us as

[126] Neal, p. 7.
[127] Otis R. Rice, "The Church and Spiritual Healing," **Pastoral Psychology**, V, No. 44 (May 1954), p. 7. See also Dorothee Hoch, **Healing and Salvation**. London: SCM Press, English Ed. 1958.
[128] Workman, p. 3. [129] Banks, p. x. [130] Worcester, McComb and Coriat, pp. 306-7.
[131] Worcester and McComb, **Body, . . . ,** p. 59. [132] Worcester, McComb and Coriat, p. 289.

the visible and convinces us that the things of the spiritual world are not imaginary fancies.[133]

Dr. Banks has pointed out that faith is not something man achieves. It is the gift of God in Christ. Faith cannot be forced. When Jesus comes it happens naturally and spontaneously.[134] Faith comes by hearing and hearing by the preaching of the Word, is the conviction of Dr. Banks.[135] It is Jesus, the Word made flesh, who inspires and increases our faith.

This kind of faith becomes a personal relationship with the Lord. It quickly moves from the general to the specific. One knows, Dr. Banks has written, not only that God is a heavenly Father but that He is his heavenly Father right now.[136] Furthermore, Banks has stated, such faith is the recognized currency of the spiritual world.[137] Such currency brings within the reach of man all that belongs to the kingdom of God.

The main channel for expressing this faith in the healing ministry is prayer. Dr. Worcester has pointed out that many have stopped praying because they have misunderstood the meaning of prayer. It is not, he has written, a means whereby man seeks to control God but rather it is a means whereby man opens himself to God so that God might be able to share Himself with man.[138] Thus, Worcester has stated, the emphasis is on a personal fellowship with God, an "I" and "thou" relationship.[139] Prayer is the seeking and finding of God for His own sake and not ours.

Therefore, Worcester has written, prayer does not change the unchanging ways of God in His relationship to man but rather it is ". . . the bringing of our wills into such a relation to His that the good He stands ready to bestow finds entrance into the soul.[140] This is the appeal of the Bible, "draw near to God and he will draw near to you."[141] In light of this we discover that prayer is not begging or pleading with God to do something He is inclined not to do. Prayer becomes the means by which we expose ourselves to His love. It is like taking a plant out of a dark corner and setting it in the sun to absorb the warmth and light of the sun's rays. This, then, is the basic concept of prayer held by those active in the healing ministry of the Episcopal Church. Some of the principles involved and the techniques used in prayer will be discussed in the next chapter.

[133] Ibid., p. 290. [134] Banks, p. 128. [135] Ibid. [136] Ibid., p. 136.
[137] Ibid., p. 69. [138] Worcester, McComb and Coriat, p. 306.
[139] Worcester and McComb, **Body**, . . . , p. 291.
[140] Ibid., p. 293. [141] James 4:8.

To summarize, salvation means to be made whole in the totality of man's existence, mentally, physically and spiritually. Salvation is possible because the world is essentially spiritual and the physical becomes the vehicle by which the spiritual is expressed. The spiritual realm of this world operates on principles or laws just as does the physical. Thus healing comes not because of the capriciousness of God but in fulfillment of the spiritual laws. The basic law or principle involved in healing is faith; one which means complete self-surrender to God and a personal relationship with Him through Jesus Christ. The fundamental channel for expressing such faith is prayer which is basically the means whereby man exposes himself to the love and will of God.

In the first chapter we studied the historical development of the healing movement in the Episcopal Church. In this chapter we have considered the theological basis of this movement. In the next chapter we will consider the methods employed.

Chapter IV

THE MEANS EMPLOYED IN THIS HEALING MOVEMENT

One of the most important means used in this healing movement and the one which reinforces all other means employed, is prayer. It has been pointed out earlier that prayer is essentially a personal relationship with God whereby one seeks to open himself to His power, love and will. Dr. Worcester has expressed prayer as being man's language with God and God's language with man.[1] Furthermore, our relationship with God in prayer is influenced by certain conditions.

One condition essential in prayer, Dr. Banks has stated, is a willingness to pray and to be prayed for.[2] Dr. Worcester has written that there must be a desire for a higher and more abundant life.[3] Linked with this, Banks has declared, there must be expectant faith.[4] Jesus urged the disciples to expect results.[5] We too must expect things to happen in the assurance that if we ask it shall be given to us.

Dr. Worcester enumerates eight laws which he feels are essential to prayer.[6] He would not claim that these were exhaustive but simply that out of his experience these seem to be principles necessary for effective prayer. It is not pertinent to this chapter to deal with these laws here; for it is intercessory prayer as it is engaged in by those in the healing movement of the Episcopal Church that is of concern here. We are to remember, Worcester has suggested, that in the New Testament intercession simply means conversing with God about the necessities of another person.[7] He is quick to have pointed out that it does not imply reluctance on the part of God.[8]

It is mainly through prayer groups that the ministry of intercessory prayer is expressed in this healing movement. Therefore, Neal has stated, the first step in a healing ministry is the forming of prayer groups.[9] These groups meet monthly, twice a month or weekly The usual pattern seems to be weekly. All members of the prayer group have covenanted to observe a daily period of prayer, meditation and Bible reading. Often they try to keep this

[1] Worcester, McComb and Coriat, p. 313. [2] Banks, p. 67.
[3] Worcester and McComb, **Body**, . . . , p. 293. [4] Banks, p. 170. [5] Mark 16:17-18.
[6] Worcester and McComb, **Body**, . . . , p. 320. See the Appendix. [7] Ibid., p. 310.
[8] Ibid., p. 311. [9] Neal, p. 131.

appointment at the same time of day so there will be an intercessory ring of people united in prayer.

While the procedure of the prayer groups in corporate session may vary, usually a study of some book on healing and discussion and some type of devotional service where the names of the sick are read and prayers are offered in their behalf, comprise the agenda for the meeting. Special attention is given those on the critical list. In many of the churches having such prayer groups, a laying-on-of-hands service is held after the prayer group meeting. This is for the members of the prayer group and usually does not occur more than monthly.[10]

It is felt that corporate prayer is more powerful than individual prayer. Emily Neal has gone as far as to say that "the power of corporate prayer is illimitable."[11] Agnes Sanford has suggested that the example of Jesus taking Peter, John and James with Him into the room of Jairus' daughter and Jesus' promise that when two and three are gathered together in His name He would be there, reveals that greater power is available in corporate prayer.[12] For this reason James urges "pray for one another that you may be healed."[13] In light of this the truth of Neal's statement that "the power of intercessory and corporate prayer is pretty convincing testimony to the fact that Christianity is a fellowship and not an individual matter"[14] is readily recognized.

There is another reason for the belief that there is greater power in corporate prayer closely related to the statements just quoted. There is a corporate unity of mind that exists among men. We have already described the unity of man as mind, body and soul and how these are integrated into one whole personality. To a real degree, Weatherhead has stated, man also has a unity with one another, a collective unconsciousness.[15] Thus man possesses in a very real way a single mind. This has been demonstrated scientifically by the experiments of Dr. J. B. Rhine of Duke University who has said that after seventeen years of experiments ". . . we . . . know that communication from one mind to another without the aid of the sense is an established occurrence."[16] Dr. Weatherhead has quoted Professor Price of Oxford as saying "we must suppose that on the unconscious level there are no sharp boundaries between one mind and another."[17]

[10] This is the way it is done at St. John's Episcopal Church which the writer visited in Lafayette, Indiana. [11] Neal, p. 131. [12] Sanford, p. 149. [13] James 5:16.
[14] Neal, p. 143. [15] Weatherhead, p. 239. [16] Ibid, quoted by Weatherhead.
[17] Ibid., p. 240.

In light of this and on the basis of modern discoveries, Weatherhead has concluded that

> one may claim that when a thousand people in church are praying for John Smith, then at a deep level, their mind is united with his, and their thoughts of courage, optimism and hope, their belief in Smith's recovery, and their vision of Smith as already made well, their thoughts of health on his behalf, and so on, are capable of invading his own deep mind, which is, indeed, part of their own.[18]

Such power can alter the sick one's entire condition of health. More study is needed in this area, but that such power is operative is true. However, Weatherhead pointed out, such prayer is more than a mental process or a case of mind over matter. It is the linking of oneself with God and becoming transmitters of His power to those in need. It is a power that comes from without. This is much different, he has stated, from simply willing one to get well.[19]

Thus we see that prayers for persons dying or unconscious are not in vain for it is at the unconscious level that invasion of spiritual power from without takes place. Because of this, prayers for children seem to be more effective than for adults. The child's mind, particularly his subconscious mind, is open more to invasion from outside forces. The child's mind, Weatherhead has stated, is less encompassed by prejudices, doubts, fears and pre-conceived ideas.[20] The adult usually has already decided what is and is not possible, Weatherhead has observed.[21]

There are many techniques in prayer. Any good book on prayer will have many helpful suggestions on how to pray more effectively. The main technique in prayer utilized by those active in the healing ministry of the Episcopal Church is the silence. Silence enables us, Workman has stated, to do more effective praying.[22] He has further suggested that it is better to assume a comfortable position rather than kneeling, for the object is to forget the body and, indeed, the whole world.[23] Workman has explained the purpose of the silence as being, to become aware of the unseen Kingdom of God where discord is unknown and where beauty, strength and love reign.[24] A vivid awareness, he has written, of the reality of the kingdom of God must come first if such prayer is to accomplish God's purpose.[25]

Generally speaking, Banks has pointed out, the silence has three phases, affirmation, intercession and thanksgiving.[26] Dr.

[18] Ibid. [19] Ibid., p. 241. [20] Ibid., p. 233. [21] Ibid. [22] Workman, p. 6.
[23] Ibid. [24] Ibid. [25] Ibid. [26] Banks, p. 180.

Banks wanted it to be remembered that affirmation is not making something true we wish to be true; rather it is seeing more clearly a situation that has always existed.[27] In affirmation one seeks to get relaxed and quiet, putting all distracting thoughts out of mind. Then one begins to affirm the reality of God's love and presence. He forgets self and thinks on God, His goodness, His holiness, His mercy as seen in Jesus Christ. Next one meditates on the place God has given him in His Kingdom; the fact that man is a spiritual being and in Christ his full spiritual potential can be realized; that man through Christ is able to receive all that God is willing to give.

Once God is vividly present and one is filled with His love, he is ready to begin the second phase of intercession. Our deepest concerns are brought to God. Those whom one has wronged and those who have wronged him are brought before God to tell God all the problems that are disturbing to him. He knows even before we speak, Workman has affirmed.[28] Neither is it necessary to beg or implore God. It is sufficient to simply lift up to His light one's sins in the assurance He will forgive and to bring within the range of His love those for whom one is praying.

Having done this the next step is to pray for the sick. Bring each one before God and hold him there as you would hold a plant up to the sunshine. Picture each one as they could become through Jesus Christ. See them made whole, walking and living as Jesus makes possible, Banks has instructed.[29] One does not have to agonize or struggle but simply bring them to Jesus.

The third phase, thanksgiving, is the closing one. In the sense of God's presence, having brought to Him those for whom we pray, then thank God that He hears us and that He is at work fulfilling His will in the lives of those for whom prayer has been offered. Thanksgiving is offered to God in the assurance that all things one asks in Jesus' name shall be done for the glory of God the Father. This was the example of Jesus, Banks has reminded us, and His promise to us.[30]

Dr. Banks has also pointed out that once we have truly prayed for a person it is not necessary to keep repeating our prayers.[31] This may indicate a lack of faith. It should be assumed in faith that the power of God is at work and all one need do is simply to continue to keep the person committed to the Lord.[32] To pray well, Banks has written, is to think with God.[33]

Another means whereby the healing ministry finds expression in the Episcopal Church is the laying-on-of-hands. That this practice

[27] Ibid. [28] Workman, p. 9. [29] Banks, p. 184. [30] John 11:41.
[31] Banks, p. 187. [32] Ibid. [33] Ibid., p. 180.

has good New Testament support is obvious.[34] The laying-on-of-hands was a channel of grace used by our Lord and is still effective when used by the Church, the body of Christ. Emily Gardiner Neal has made the statement that not only is there a benefit psychologically, but the hand itself seems to serve as a transmitter for divine energies.[35] Many leaders in this movement of healing in the Episcopal Church have testified that definite physical sensations have been experienced at the laying-on-of-hands. These sensations, Neal has pointed out, are like streams of heat or cold flowing through the body.[36] These sensations have been explained as due to vibrations of high intensity caused by spiritual forces operative through the mind of man.[37]

The objection has been raised that this method treats the afflicted all in the same way without regard to their differing needs. However, it is pointed out that this is not true. According to Dr. Ikin, one healer has stated that there seems to be a Divine Intelligence that regulated the flow of power and the type of power that is transmitted through the laying-on-of-hands according to the needs of the individual.[38] Also, this intelligence often guides the person's hands to the physical location of the cause of the illness.

This method is employed in the Episcopal Church both in corporate worship as well as in the individual pastoral ministry to the sick. Just as there are regular prayer meetings, so there are regular laying-on-of-hands services. These services are public healing services. At these services there is an informal worship service with a sermon on some aspect of healing. Following the sermon an invitation is extended to all those desiring healing, spiritually or physically. Those so desiring come forward to receive the laying-on-of-hands. A prayer is offered for the coming of God's Holy Spirit upon the individual to make him whole in mind, body and spirit. The emphasis is usually on being filled with God's power rather than physical healing alone.

The laying-on-of-hands method is not a cure-all. Neither is there anything magical about it. As Weatherhead has stated, it is a symbolic act of worship whereby God's love makes contact with man's soul.[39] Some may not be physically healed by the laying-on-of-hands, but all receive an impartation of new power and life.

However, many wonderful demonstrations of healing, Neal has declared, have taken place during such services.[40] In fact it

[34] Luke 4:40, Matthew 8:3,9:18, Mark 16:8, Acts 9:17,28:8. [35] Neal, p. 136. [36] Ibid.
[37] See Chapter II, p. 58. [38] Ikin, p. 104. [39] Weatherhead, p. 136. [40] Neal, pp. 47-54.

was due to such healings that Emily Gardiner Neal was brought to Christ. As a reporter she was skeptical of anything that could not be proven scientifically. By accident she attended a healing service in the Episcopal Church. The healings she witnessed there started her on an investigation to prove or disprove what she saw. She has written a book, which has been quoted frequently in this thesis, describing her pilgrimage from unbelief to belief in Jesus Christ. In this book two chapters are devoted to actual cases where healing has occurred, cases medically diagnosed. From such evidence Neal has concluded that

> today's miracles of healing, both spiritual and physical, signify the greatest revival of spiritual power the Church has known since the apostolic days. She is again the promulgator of that vibrant and expectant faith which can move mountains.[41]

Anointing is another means used in the healing ministry of the Episcopal Church. Again the authority for this is the New Testament. Jesus sent His disciples to anoint with oil.[42] The practice of the early Church in anointing has already been noted.[43] Chrysostom speaks of healing as common by use of anointing with oil in faith. [44] Also there is evidence that in the first three centuries of the history of the Church anointing was one of the main methods used in the healing ministry.[45]

As the Church became occupied with controversy and the Spirit-filled life began to decline and less healing took place, the practice of anointing became a last rites sacrament called Extreme Unction.[46] In the Roman Church, Extreme Unction is used only for the dying. It is because of the perversion of the act of anointing which originally was for healing of the body and mind, into a ritual for impending death, Neal has written, that there is so much misunderstanding of it.

Usually anointing is done only when requested and for such anointing to take place the oil must have been blessed by the Bishop. However, some clergymen use Holy Unction interchangeably with the laying-on-of-hands, Neal has informed us.[48] Neal also has pointed out that it is felt by many that this practice is to be used cautiously because of the association it has with Extreme Unction and the destrucive effects such an association might have on the patient psychologically.[49]

At the center of the Church's ministry and consequently the

[41] Neal, p. 89. [42] Mark 6:13. [43] James 5:14,15. [44] Weatherhead, p. 78.
[45] Scherzer, pp. 36-7. [46] Weatherhead, p. 85. See Dawson, pp. 11-177. [47] Neal, p. 137.
[48] Ibid. [49] Ibid.

healing ministry, Neal has written, is the ministry of confession and absolution.[50] This is incorporated, Neal has stated, in the Sacrament of Penance.[51] In the Episcopal Church confession can be corporate and general or private and specific. Unlike the Roman Church, Neal has pointed out, private confession in the Episcopal Church is not compulsory. To illustrate this she quotes from the Book of Common Prayer, "If there be any of you, who . . . cannot quiet his own conscience . . . let him come to me, or to some other minister of God's Word, and open his grief. . . ." [52]

It is in private confession where the ministry of the Church is most effective. Even though most people find it very difficult to make such a confession, Neal has written, the release one experiences and the joy of appropriating God's forgiveness in Christ is a thrilling experience; one essential to spiritual growth.[53]

Neal has made it clear that absolution by the minister is done in Jesus' name. For, as she has stated, it is God who forgives for Christ's sake and the act of absolution by the minister is symbolic of the fact that God is willing to forgive and will forgive if we are faithful to confess our sins.[54] Such is the assurance of His Word.[55] Therefore, Neal has declared,

> The Sacrament of Penance is . . . the symbol, the outward sign, which brings closer the reality of the living God, . . . It is . . . a sacramental method of Confession which helps to clear the channel for the inflow of God's purifying power.[56]

It must be remembered that no claim is made that this is the only means of finding forgiveness. The important thing is that we confess our sins and sincerely seek Jesus' forgiveness. The most effective thing about the Sacrament of Penance, Neal has stated, is its demand for strict self-examination and the necessity of enumerating in detail one's sins.[57] Since sin is a disease of the soul and thereby affects our physical health as well as our spiritual health, it is readily seen why this sacrament is important to the healing as well as the general ministry of the Church.

In the early life of the Church fasting played a definite role in the spiritual life of Christians. Fasting as an act of quickening the spiritual life, Neal has observed, is being increasingly practiced today.[58] Although it is not a widespread practice, she has further stated, so many testimonies have been given of healing which followed fasting, that it should be mentioned as another means

[50] Ibid. [51] Ibid. [52] Neal, pp. 137-8, Book of Common Prayer, p. 88.
[53] Ibid., p. 138. [54] Ibid. [55] I John 1:9. [56] Neal, pp. 138-9.
[57] Ibid. [58] Ibid., p. 140.

available for use in the healing ministry.[59] The Episcopal Church urges its members to fast before taking Holy Communion.[60]

Traditionally and historically the Episcopal Church has been known as one that follows a sacramental approach to the Christian faith. In fact one minister has stated at an interdenominational meeting that he felt it was this sacramental approach that enabled the Episcopal Church to be effective in the healing ministry.[61] The fact that other non-liturgical churches practicing a healing ministry administer one or more of the Sacraments would seem to suggest that the Sacraments have a unique power to convey the renewing life of Christ.[62] As Neal has written, "For those too sick to concentrate on prayer, the concrete physical signs of God's grace provide incalculable comfort."[63] Thus it may well be that the formality which may develop in the use of the Sacraments is less detrimental than their complete absence.

While there are several Sacraments recognized in the Episcopal Church the two essential to salvation are Baptism and the Lord's Supper. Baptism is not used in the healing ministry as such other than for healing of sin when the person becomes a Christian. Also, since baptism is used for infants it is not used as a means of expressing the healing ministry. Baptism is a sacrament used once while the others are repeated whenever there is need.

Although it is not usually thought of as a healing rite, the Lord's Supper, Neal has written, is being found to be an amazing source or channel for God's healing power.[64] Why this is so is not clear, except that it is a divinely ordained instrument of God's grace. Its healing power may lie in this fact since, as one writer has suggested, God's gifts must be appropriated by God's means.[65] As we partake of Holy Communion we participate in the body and blood of our Lord.[66] Not only this but it is also a participation in the restored and resurrected life of Christ, one Episcopal rector has stated.[67] When new life is appropriated through the living Christ present in His Sacrament, healing takes place both spiritually and physically. Just as virtue went from Jesus during His earthly ministry, has suggested Neal, so His virtue seems to flow through the Lord's Supper with less hindrance into those who seek Him.[68] While there are many things difficult to understand, it may be that for too long the power of God in His Sacraments has been underestimated. The one thing which is certain is that through Holy Communion ". . . divine grace reaches into one's

[59] Ibid. [60] Ibid. [61] Ibid. [62] Ibid., p. 133. [63] Ibid., p. 134.
[64] Ibid., p. 140. [65] Dawson, p. 298. [66] I Corinthians 10:16.
[67] Gross, Religion in Life, p. 189. [68] Neal, p. 142.

very being, that the immutable truths of Christianity, inexpressible in any other way, are laid luminously bare for those who partake in faith and even partially comprehend its meaning."[69]

Now a word should be said about two other means used in this healing ministry. One is the public healing mission and the other is exorcism. The former is more widely employed, at least pubicly, than the latter.

Mention has been made of the healing missions held by Dr. Banks. His example is being followed today by many. It has been suggested that such missions were held by individual laymen in the New Testament Church; individuals who had the gift of healing.[70] In these missions held today all the means thus far described are used, particularly the laying-on-of-hands, Holy Communion and the anointing with oil.

The stress in these missions is on a devotional and worshipful service and not mass emotionalism. These missions are conducted by individual missioners at the request of the churches. The Order of Saint Luke is, perhaps, doing the most outstanding work of this type. Besides public healing services during these missions personal visitation of the sick who are unable to attend the services is also done.

In any issue of **Sharing** a schedule is given of such missions, where they are to be held, when, and the individual who is leading the mission. For example in one issue of **Sharing,** Dr. Alfred W. Price, Warden OSL, was scheduled to hold healing missions in the Methodist Church, Morristown, Pa., in the Emmanuel Baptist Church in Scranton, Pa., and in the Methodist Church in Swarthmore, Pa. Father John Maillard of the English Healing Mission had a schedule of missions that would take him through Shreveport, La., Dallas, Texas, Albuquerque, N.M., San Diego, Calif., Hanover, Ind., and St. Louis Mo. Many others too numerous to list, are conducting such missions in churches throughout America. The fact that these missions are conducted across denominational lines reflects the ecumenical outlook of those active in the healing ministry of the Episcopal Church.

The office of exorcism while not exercised very widely is still maintained, at least ecclesiastically, through the ordination ceremony of priests. The power and authority to cast out evil spirits is conferred by the Church at ordination. One writer has observed that "there is abundance of testimony that one of the most important factors in the early propaganda of the Christian faith was

[69] Ibid. [70] Ibid., p. 146.

an especial power which Christians seemed to have over various psychical disturbances.[71]

The Rev. William Wood, Warden of the London Healing Mission, has testified that it was the casting out of an evil spirit from a woman possessed in Australia which led him into the healing ministry.[72] The Rev. Paul J. Morris of Hillside Presbyterian Church relates an experience he had in casting out an evil spirit.[73] Dr. Worcester has related his own experience in using exorcism as a means of healing.[74] Use of this is to be found more frequent by those on the mission field than here in America. Nevertheless it has been used to bring healing to the afflicted.

Before one too hastily makes up his mind on the subject of "possession" it would be well for him to read the chapter on demon possession in Leslie Weatherhead's book[75] and the pages dealing with this subject in Dr. Elwood Worcester's book.[76] However we may explain them ". . . the reality of forces that can overthrow reason must be accepted."[77] Some power, therefore, other than reason or the ego is necessary for healing. Christ offers such power, Dr. Ikin has affirmed.[78]

From this study of the means employed in the healing ministry of the Episcopal Church we have seen that the approach is primarily a sacramental approach, outward acts bringing inward grace. Don Cross, an Episcopal rector who has written a book on healing, [79] feels that this sacramental approach is one of two factors accounting for the effective work being done in the healing ministry by the Episcopal Church. The other factor is the flexibility or freedom that is granted to those within the Episcopal Church, especially laymen who have the gift of healing, in the sacramental practice.[80]

Thus far we have considered the history, the theological basis of this movement in the Episcopal Church and the methods involved in this healing ministry. What conclusions are to be gathered? To this we now turn our attention in the next chapter.

[71] Worcester, McComb and Coriat, p. 298.
[72] William Wood, "How I Was Led Into A Healing Ministry," Sharing, XXV, No. 4 (March 1957), p. 2. See also "By the Finger of God," S. Vernon McCasland, Macmillan (Exorcism).
[73] Paul J. Morris, "No Doubt About It," Sharing, XXV, No. II (January 1957), p. 9.
[74] Worcester and McComb, Body, . . . , pp. 92-106.
[75] Weatherhead, p. 89.
[76] Worcester and McComb, Body, . . . , pp. 269-273.
[77] Ikin, p. 154.
[78] Ibid.
[79] See Bibliography, p. 135.
[80] Gross, Religion in Life, p. 188.

Chapter V

IMPLICATIONS FOR TODAY

It has been suggested that in light of the rising interest in divine healing and the increasing number of those engaging in such a ministry, the healing movement should be of real concern to every Christian. While there is a current newness about this movement, the healing ministry of the Church has an historical and ecclesiastical rootage that discourages one from dismissing it lightly or as a fad that will in time die out.

Indeed, the authority for such a healing ministry comes from Christ Himself who commissioned His disciples to heal the sick. There is evidence, it has been stated, that there has always been some type of healing ministry carried on within the Church. At the present more voices are being raised in behalf of this type of ministry by leading theologians and church leaders, some of whom have had personal experiences of healing.

Moreover, the one church that is setting the pace in the healing ministry is the Episcopal Church. This Church was a pioneer in utilizing scientific methods in this ministry and in co-operating with the medical profession.

This healing movement in the Episcopal Church followed several strands of activitiy and organization; the Emmanuel Movement begun by Elwood Worcester, and the Society of the Nazarene founded by the Reverend Henry B. Wilson, the Life Abundant Movement initiated by Dr. Robert B. H. Bell, and the Order of Saint Luke founded by Dr. John Gayner Banks. and other movements operating within diocesan boundaries like the one stimulated by Bishop Austin Pardue. In addition to this, the healing ministry is carried on by individuals such as the Rev. and Mrs. Edgar L. Sanford working through their "School of Pastoral Care."

The theological basis for this movement is, basically, that God wills in Christ that sickness and disease be destroyed as belonging to the realm of evil and the work of Satan, so that man bearing His likeness may have the fullness of life and joy that comes in wholeness of mind, body, and spirit which is the fruit of salvation. This is possible not only because God wills it but also because the very nature of man and the world is spiritual; thus the spiritual has power and authority over the physical. Healing fails to take place not because God does not will healing, but because the conditions

necessary for healing have not been fulfilled. One of the essential requirements for healing is contact with God in prayer; for prayer is, basically, a complete self-surrender to God rather than a means to persuade God to do something He is reluctant to do.

The means used in this healing ministry of the Episcopal Church are varied, allowing freedom of approach and yet utilizing those means which have sacramental significance and were employed by the early Church. These include intercessory prayer, the laying-on-of-hands, Holy Unction, Holy Communion, public healing missions, confession and repentance, and exorcism. All are channels for the communication of God's redeeming and healing grace.

Although this movement is still considered to be small within the Episcopal Church it is increasing its influence among both clergy and laymen. Through distribution of literature, testimonies of those healed, and conferences, more and more people are discovering the work that is being done in the healing ministry of the Episcopal Church. Here, too, the barriers of division are being broken down in that communication of this healing work is taking place across denominational lines.

Another way in which this ministry of healing is being extended is the holding of conferences on healing. At the present time an International Conference on Spiritual Healing is held annually. It is hoped that such conferences on a regional level may be held. This would enable more people to be reached and to be inspired to begin healing ministries in their own congregations. Much prejudice and ignorance must be overcome before the healing ministry can be extended. At regional conferences this can be done by informing the laymen and clergy as to what is being done and the healing that has taken place. Thus the measure of Jesus is applied; by their fruits you shall know them.

There is some discussion taking place concerning the establishment of more healing homes. These homes offer refuge and asylum for those suffering from nervous disorders and physical fatigue. Such homes are much like rest homes except that treatment of the spiritual needs of the patients is as important as treatment of their physical needs. An atmosphere of faith and worship permeates the program of these homes. Many in our State Mental Institutions could be saved if more was done in this way by the Church.

At the present time the Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America is

studying proposals made for the revision of the Book of Common Prayer. One of the sections most in need of revision is The Order for the Ministration to the Sick. The report of the Lambeth Conference stated that "the existing Offices for the Sick (1661) do not adequately represent, and indeed to some extent even misrepresent the present mind of the Church toward disease."[1] It is felt that this criticism is applicable to the American scene as well. The proposed revision calls for more attention to be given to the healing ministry of the Church through prayer, the written Word, and the Sacraments. More prayers for healing are to be included, if the proposal is adopted, as well as more Scripture dealing directly with healing. Guidance for the laying-on-of-hands and anointing services, privately and publicly will also be included. Such a revision will bring to the attention of the local Episcopal priests the role they have in the healing program.

Furthermore, it is hoped more thought will be given to the possibility of establishing on a national level a Bishop's Commission on Divine Healing.[2] Some Commissions have been formed on a diocesan level, but nothing on a national level has been done as yet. Such a Commission would mean a more complete commitment to the healing ministry by the Episcopal Church as a whole than has thus far been achieved.

Greater distribution of healing literature, more healing conferences on a regional level, the establishment of more healing homes, revison of the prayer book and the forming of a Bishop's commission on healing—all these are some of the things in the discussion stage in the Episcopal Church pertinent to the extension of the healing ministry.

It has been pointed out before that this healing ministry of the Episcopal Church has its ecumenical implications. A vast ecumenical reformation is in progress today which admits the sin of division. It has been said in ecumenical discussions that the division of the Church has kept the Church from accomplishing its full mission of evangelizing the world. It is becoming increasingly clear that the need today is for the whole Church to take the whole Gospel to all the world. It is the mission of the Church as given by the Lord that is the core of Christian unity; until it is discovered exactly what is the nature of the mission of the Church, division will continue.

[1] **Prayer Book Studies:** The Order For The Ministration To The Sick (New York: The Church Pension Fund, 1951), p. 3. The Report of the Standing Liturgical Commission of the Protestant Episcopal Church in America.

[2] Letter from Ethel Banks, Secretary of the Fellowship of Saint Luke, March 24, 1957.

It is here, in throwing light upon the mission of the Church that the healing movement in the Episcopal Church is making its contribution. The mission of the Church is redemption through Jesus Christ; redemption for the whole man, his body as well as his soul. The Episcopal Church shows quite clearly that where this mission is obeyed a new life of power, faith, and oneness is infused into the church; this new life breaks down all barriers of division and discord, resulting in a greater unity of faith and purpose.

It is recognized by most leaders of the ecumenical movement that unity is the gift of God and not the achievement of man. In Jesus all things hold together.[3] Therefore, in light of the new life in Christ that comes through the healing ministry, more attention needs to be given by both the National Council of Churches and the World Council of Churches to the place of the healing ministry in the mission of the Church. The establishment of an ecumenical Commission on Divine Healing on a national level such as has been done in England; and one on a world level might be a place to begin. A beginning has been made in the establishment of a Department of Religion and Health of the National Council of Churches.

The healing ministry of the Church is not an interesting and non-essential postscript; it is vital to the very nature of the Church. Moreover, the concept of salvation as meaning "wholeness" challenges the ecumenical movement to re-examine the New Testament and to see what the Word of God reveals concerning the mission of the Church, particularly in reference to healing and salvation.

The same would apply to the denominational agencies responsible for the ecumenical participation of the denomination. The challenge of the healing ministry should be considered as being within the scope of their ecumenical interests in study and discussion. For inherent in any labor for Christian unity is the question of what is the nature of the Church and its corollary; what is the nature of the ministry we seek?

What has been said so far is not to imply that nothing is being done to determine the role of the Church in healing. Much is being done to improve the training men are receiving for pastoral ministering to the sick. Numerous opportunities are given for clinical training and in pastoral psychology. The National Council of Churches has a Department of Pastoral Services which makes such

[3] Colossians 1:17.

information available. Through a stronger emphasis on pastoral psychology, the recognition of the importance of psychiatry, and the rise of psychosomatic medicine, much has been done to close the gulf that has existed between ministers and the medical profession. However, whatever has been done to recognize the healing ministry of the Church has been accomplished in terms of psychology, psychiatry, and psychotherapy. This is important as far as it goes but it does not go far enough.[4]

For those beyond the help of man's present knowledge in both the medical and psychological fields, there is the power of God. There is the assurance that things impossible with men are possible with God. The Church should not be reluctant to proclaim this good news. Although man does not like to admit it there are still eternal mysteries beyond his comprehension and there is a God who is greater than all; a God who is willing to share His life-giving power with man even without his full understanding. Many in the healing ministry and in the medical profession are coming to the position that there is no such thing as an incurable disease. It is also readily realized that when medicine and religion are used together, far more success in healing is realized.

Certainly the Church must never presume to replace the medical profession or ever minimize the importance of medical science; neither must the Church or man ever limit the power of God to any one channel or means of expression. Also, there should be a recognition of the limitations of the various means God may use in healing. For example if a tooth needs to be pulled one does not pray to God to pull it. On the other hand it should be realized that spiritual healing is not a rival to medicine or psychology. Spiritual healing has a definite work to do that is beyond the scope of other methods of healing and can, indeed, bring complete healing where the others fail.

Regardless of our understanding or our own personal feelings, the one thing that is clear is that divine healing is as real as life itself. It appears to be God's way of reaching men and revitalizing the life of the Church. One cannot close his eyes to what is happening and think that if he waits long enough it will go away. The challenge of divine healing should be faced; one should use all of the rational and scientific facilities available; still, having faith where reason fails one must seek to understand the healing ministry of the Church and be used by God in it.

[4] Gross deals with the limitation of a psychological analysis of Jesus' healing power in Appendix A of his book, **"The Case for Spiritual Healing,"** Thomas Nelson & Sons.

Even more important than the National and World Council of Churches are the graduate schools of religion. It is discouraging to think that a student may graduate from seminary and never know what is happening within the churches concerning divine healing. A student may even graduate and take leadership of a church thinking that healing is the private tool of some fringe fanatical group and never realize the truth about divine healing as found in the New Testament. Something should be done to introduce the student to the healing ministry that is being carried on today and the implications that such a ministry has for the minister of Jesus Christ. A reading course in this field would be better than nothing. Seminars, summer sessions, or courses utilizing guest leaders who are involved in the healing ministry could easily be organized and included in the curriculum. Failing to do this means depriving many of a knowledge of a ministry of healing and redemption that otherwise might be the very means God can use to bring the world to Christ Jesus.

Thus far the writer has tried to do three things. He has recapitulated what has been presented in the thesis; he has presented some of the things being discussed within the Episcopal Church as means of extending the healing ministry; he has presented some of the conclusions to which he has come through the challenge of the healing ministry of the Episcopal Church. It now remains to consider some of the contributions which the Episcopal Church has made to current religious life and thought through its healing ministry.

The one significant contribution of the Episcopal Church has been its genius to allow sufficient flexibility and freedom that individuals could labor in the healing ministry without having to go outside of their church. In other churches there has not always been this freedom to differ. One lady who had been healed at an Oral Roberts meeting left her church where her husband had been an elder for many years because she did not receive a sympathetic hearing on the subject of healing. It may be that such freedom is not allowed in other aspects of the church's life but at least in regard to the healing ministry this has been true even when many leaders were not in sympathy with such a ministry.

In fact, the theology and the sacramental approach of the Episcopal Church has facilitated the development and spread of this healing ministry. Furthermore, keeping the healing ministry within the church has helped this movement to maintain a proper balance between faith and practice; thus it has avoided the

danger of excess and the possibility of denying the essential historic principles of the Christian faith, particularly the centrality of the Church as the body of Christ. Further contributions of the Episcopal Church through its healing ministry will be discussed under two classifications, theological and practical, keeping in mind that one grows out of the other.

Theologically, the contribution has been in reaffirming in a vivid and powerful way the New Testament teachings about God, man, and the mission of the Church. The healing movement of the Episcopal Church is removing much of the vagueness that exists concerning the relationship of God to sickness and disease. It has been clearly demonstrated that God does not send sickness or disease to punish man for his sins. On the contrary God wills health, wholeness in all aspects of his personality. This is salvation in the New Testament sense of the word.[5] However, such salvation comes only through Jesus Christ. Furthermore the healing movement of the Episcopal Church has revealed that God is not capricious or arbitrary in His gift of salvation or His use of His healing power. He works by laws or spiritual principles, all of which can be fulfilled in and through Jesus Christ. In a day when the tendency to superstition and magic is strong in the healing ministry this contribution of the Episcopal Church is particularly important. This is not to imply that only the Episcopal Church is emphasizing the orderly way of God in His dealings with man; indeed others are sounding this note. Still on the American scene the Episcopal Church through the demonstrations of its healing ministry is driving home this concept in a way not prominent among other churches.

A corollary to this is the concept of man as a whole, and integrated being. Man is three in one; mind, body, and soul united in one personality. Therefore each aspect of man's personality affects the other. This emphasis should help man to see the centrality of his faith and that what he believes, that is, what he lives by (for this is what believe means) affects the totality of his life. The integrating factor in man's nature is the spirit of God which is part of the divine likeness God has bestowed upon man. Thus, in reality, the physical becomes a vehicle for the spiritual, and truly God's kingdom can become the kingdom of this world. Obviously this is nothing startling nor original. It is the truth of Christianity and the revelation of God in Jesus Christ. However, while many have spoken these truths the healing ministry of the Episcopal Church

[5] On p. 109.

is proving them in a way that is reaching and converting many who have grown immune to the verbal expression of these truths. In other words people are seeing by demonstration in the healing work of the Episcopal Church what has always been said to be true.

This demonstration of the power of God in the lives of men has brought new life to the church. The tendency in the Episcopal Church has seemed to be in the direction of static formalism. Often the concept of the Church has been limited to the institutionalized and organized expression of church life. The healing movement again re-affirms the New Testament concept of the Church as a dynamic organism full of life and power. The emphasis is on faith and fellowship rather than structure. The Church in our society is both structure and fellowship (Koinonia); it must be this way. Often, however, the latter suffers at the hands of the former. The healing movement in the Episcopal Church, in a transforming way, calls the Church to be what it is intended to become, the living body of Jesus Christ whose members are filled with life and power as redeemed persons in Christ.

Therefore the mission of the Church is the same as it was for Jesus while on earth, to preach and to heal. Thus we are called back to the full mission of the Church as revealed in the New Testament. In truth and practice the Church can become the redeeming, saving and healing channel for God. Like the voice of the prophet in the wilderness, the healing movement of the Episcopal Church calls us to confession and repentance for the blindness and unfaithfulness that have kept us from fulfilling the complete mission God has given to His Church.

Because of the new vitality which the healing ministry has brought to the fellowship of the Episcopal Church, the sacraments take on new meaning as channels of God's redeeming and healing power. Particularly is this true of Holy Communion. The healing ministry of the Episcopal Church makes it clear that it is not simply a memorial that we take or leave as we see fit. It is more than this; it is truly the life and blood of our Lord which is able to impart to the believer, new life and faith. Because of this witness other Protestant churches are re-discovering the power and importance of the Lord's Supper as well as the laying-on-of-hands and anointing.

Because the healing ministry has been considered as part of the ministry of the Church, the healing movement of the Episcopal Church has remained within the church. As a result, the excess and

ıbuse that seems to develop among those healers who work out-
ide of the organized church life is absent in the Episcopal Church.
he temptation to sensationalism and commercialism has been
uccessfully resisted within the Episcopal Church. The stress is on
he power of Christ through His Church rather than any one indi-
ridual. Furthermore, the public healing services are actually wor-
hip services within the church sanctuary rather than dramatic
ɔroductions taking advantage of mass emotionalism.

Morover, this concept of healing as part of the ministry of the
Church also means that the healing ministry belongs to all and not
ɔnly some specially endowed individuals. While some individuals
nay have special healing powers it is the corporate faith and
:oncern of the whole Christian community, one writer has stated,
hat inspires and makes possible the healing ministry.[6] The early
ɔractice of anointing by the elders seems to support the truth of
his statement. Therefore the healing ministry is open and avail-
ıble to all and not a selected few.

One thing remains to be pointed out about the theological
:ontribution of the healing movement of the Episcopal Church.
hat is, the contribution of making a distinction between faith
ıealing and spiritual healing. Faith healing may be pagan. For the
ıttitude of faith can be stimulated by many things neither divine
ıor spiritual. There is something about man's make-up that when
he attitude of faith is achieved, healing, in some instances, can
ake place. This is why healings have been recorded among pagan
eligions. Such faith healing, however, may never bring to the
ndividual insight into his own condition or draw him closer to
God. Spiritual healing, on the other hand, must always be Chris-
ian; it must bring people into a right relationship with God and
ɡive to them new insight into their own condition and the love of
God. While faith healing may cure some illnesses it cannot pro-
ɔduce a new being in Christ; only spiritual healing can do this. This
s why the public healing services of the Episcopal Church empha-
ɜize worship; because the primary purpose of such services is to
ɔring people into a vital relationship with God. This relationship
may mean physical healing and it may not. But it always means a
ıew and fresh impartation of spiritual power. Thus, while faith
healing may fail, spiritual healing never fails, for something spir-
itually always takes place in the lives of the individuals who seek
spiritual healing.

The theological contribution of the healing movement of the

[6] Phyllis L. Garlick, **Man's Search For Health** (London: The Highway Press, 1952), p. 185.

Episcopal Church has been to present to the Christian world in a vivid and powerful way, the love of God and His will for man to be saved, made whole, the fact of man's ability to receive this gift of salvation through Jesus Christ and to rise to a higher level of spiritual living, the Church as a living organism of redeeming and delivering power, spiritual healing as right relations with God and the challenge that the healing ministry is for the whole Church and not just a few individuals. Now let us consider the contributions of a practical nature which have been made by the healing movement of the Episcopal Church.

The fundamental emphasis of this movement on wholeness led to the establishment of a policy of strict co-operation with medical science. The Episcopal Church, it would seem, was the first to make a move among the Protestant churches which would reconcile the healing ministry of the Church with that of medical science. The increased relationship of co-operation and mutual understanding which exists today between clergy and doctors is a tribute to the pioneering vision and spirit of the healing movement of the Episcopal Church. Consequently, the way has been paved for doctors and ministers to enjoy a greater ministry of healing. For as one scholar has written, the verdict of history seems to be that healing in all of its branches has been and always will be a process requiring the combination of scientific and religious forces.[7]

From this co-operative relationship has come the mutual realization of the interrelation of mind, body, and soul in the health of man; it also clearly shows how thin is the line which exists between functional and organic disorders. In addition to this, there is an increasing recognition by the medical profession of the therapeutic power of prayer for organic illness along with medical treatment.[8] Such insight and understanding has been immeasurably facilitated by the co-operation and witness of the healing movement of the Episcopal Church.

Not only is there a growing recognition on the part of medical men of the importance of prayer but among Christians, also, is there taking place a re-awakening to the difference in one's life that prayer can make. Prayer, through the witness of the healing ministry, is seen in a new light; it is operative on spiritual laws and is basically a channel by which God is able to share Himself with man. The churches are being awakened to the fact that they cannot exist effectively without prayer groups.

The healing movement of the Episcopal Church has also revealed the shortcomings or limitations of psychology, psychiatry,

[7] Dawson, p. viii. [8] Neal, p. 176.

and psychotherapy. These bring insight to the patient, but they can never transform human character or give man the power to overcome his affliction. As one Episcopal rector has written, while the psychiatrist is primarily concerned with the emotional stresses caused by guilt feelings, the healing ministry of the Church is concerned with removing the guilt itself.[9] Another reason for the limitation of psychology and its sister branches of science, psychiatry and psychotherapy, is that it does not take cognizance of spiritual laws, and it is in this realm that healing is distinctly Christian.[10] All the more reason why the healing ministry of the Church as demonstrated by the work of the Episcopal Church in healing is of paramount importance. The Church in its healing ministry must benefit from the insights made possible by psychology and at the same time must go beyond the scope of authority of psychology. For God cannot be confined to the wisdom of man. The healing movement of the Episcopal Church has made clear the limitations of modern psychology and has shown how one church has been able to succeed in healing. Thus the Episcopal Church presents to all who wish to know, the theology and the methods that make an effective healing ministry possible. In short, the Episcopal Church presents A Pattern for Healing in the Church.

From our study it is clear that the healing movement of the Episcopal Church is one of faith, hope, and love; faith in the unseen, hope for the future, and love for others. It is a movement of adventure, of launching out into the unknown country armed only with the promise of the Lord, "I will be with you." It is the drama of God at work on His stage, the world, using the minds, bodies, and souls of men to fulfill His purpose and to show the power of the spiritual over that of the physical. Sacrifice, discipline, and utmost devotion are the marks of those who labor in this movement. Whether they remain unknown to the world of fame or become leaders of renown, all is done to the glory and honor of God and His Church, the body of Jesus Christ.

The pioneering healing work which has been done in the Episcopal Church has inspired other churches to enter the healing ministry. Through the healing movement of the Episcopal Church it is being demonstrated that Christ is just as much with us now as when He walked on this earth. Time and time again the witness has been made that truly Jesus meant what He said when He promised ". . . he who believes in me will also do the works that I do; and greater works than these will he do . . ."[11]

[9] Gross, **Religion in Life**, p. 190. [10] Dawson, p. 115. [11] John 14:12.

Chapter VI

A WAY TO BEGIN FOR NON-LITURGICAL CHURCHES

For those churches who have more of a sacramental and liturgical approach to the Christian Faith, the pattern established by the healing pioneers of the Episcopal Church will be the one most likely for them to follow. However, for other churches of a less sacramental and liturgical background, this may not be so. Churches of the "free Church" background will need to work out a pattern for a healing ministry according to the religious framework of their own church life. However, it may be that churches of this nonliturgical character will need to do some serious thinking concerning the spiritual power that can be communicated through the ordinances of the Church, particularly Holy Communion.

The place to begin a healing ministry is in the forming of a prayer group. There are several manuals available concerning the establishment of prayer groups, and in the bibliography of this book sufficient resources of information are listed.[1] The prayer group should be composed of the most consecrated individuals, those who truly know and believe in the power of prayer. The group should not be larger than 6 to 12 persons. Every attempt must be made to keep this group personal and informal and in a oneness of spirit and faith. Having a unity of faith, purpose and love is essential to the power of this prayer group. Faith involves a real personal relationship with Christ; purpose demands surrender to Christ so that all is done to His honor and glory and not for self-gratification; and love requires compassion, mercy and sacrifice of time and effort for the good of others. This is true of the Christian life but imperative in the healing ministry. Members of a prayer group must be willing to follow a well-disciplined life of prayer. This means setting aside a definite time each day to pray for those on the prayer list and when situations arise necessitating immediate prayer. It is best if the members of the prayer group could all have the same time set aside for prayer but this may not always be possible. Regularity in attendance at the prayer meetings is essential and there must be this understanding by all. Nothing short of emergencies should interfere with attendance at the prayer meetings.

[1] See the bibliography, the section listing books on Prayer.

The exact order of events during the prayer meetings must be worked out by each group. However, there are certain areas of endeavor which I feel should be part of a prayer group meeting as well as some dangers which should be strictly avoided. There should be a period of preparation at the very beginning. Coming from different walks of life and from various backgrounds of problems, it is essential that an attempt be made to put out of mind all things of the day and last few hours which might be distracting. Time should also be allowed to get settled mentally physically and spiritually and to focus one's attention on God. An opening period of devotion with singing, reading of Scripture silent and guided meditation should be held. This opening period of preparation may last from six to twelve minutes but not much longer. Every member must exert enough self-control so as to really share in this devotional period and arrive at a true oneness of mind and spirit. This preparation must never become mechanical or impersonal. This danger must be guarded against for the entire prayer meeting. If the prayer meeting ever seems to be suffering from this the members must be honest enough with one another to make this known. There is no room for false pride or the wearing of one's feelings on one's sleeve in such a group. The paramount thing is that everything be done to make it the most effective prayer group possible. Paul's admonition to the Romans should be the motto of every prayer group: "For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him." (Romans 12:3)

When it is felt by the leader of the group that there is a unity of mind and spirit, then prayer for the sick should be offered. The name of each person should be read with a few moments of silent prayer after each name. It may be that concentration should be made here for the critically ill. Since most Christians are not disciplined enough in prayer to spend long periods such as hours in prayer it would probably be best to have several seasons of prayer rather than one prolonged period in a prayer group meeting. You may want to close your prayer session for the sick with short sentence prayers of praise and thanksgiving from each member or have one member close with audible prayer. Whichever way it may be done it is not necessary to repeat what you have prayed for silently. Praise, thanksgiving and assurance should fill these closing prayers.

Following the prayer session for the sick there could be a period of study. Here, too, the group itself will want to decide what course of study to follow. However, the study should be concerned with prayer and healing. Many groups use a book on healing as the subject of their study, having some individual review the book and then leading in a chapter by chapter study. For a new group, I believe that the place to begin is a study of the healing ministry of Jesus Himself as recorded in one of the Gospels.[2] In beginning such a study every attempt must be made to have an open mind and to seek and let the Word of God speak to us rather than trying to fit the Word of God into our own limited and preconceived ideas. Such a study should also cover the ministry of the Apostles and other disciples as recorded in the New Testament to see what evidence there is to show that the healing ministry was a continuing one in the New Testament Church.[3] In addition to this, an invaluable study would be the teachings of the New Testament on prayer.[4] If there is a deep-hearted searching, with a thirst and hunger for the righteousness of God in Christ through prayer, some amazing insights will be gained by such a study. One danger inherent in this kind of program is that the group becomes more of a study-discussion group than a prayer group. The primary purpose of this group is PRAYER. To become strong in prayer we must PRAY. So be alert to this danger. The study program is to be a means of assisting the group to a deeper and more effective prayer life and ministry. For this reason it must be kept in a supporting role. The study period should last between thirty and forty-five minutes.

Another prayer session may follow the study period. This session can be for those having special problems other than sickness, or for important decisions facing the congregation, the minister or other church leaders. In this period prayers for sister churches or evangelistic programs or for families or individuals in need of conversion can be offered. Members recently received into the church fellowship or members who have fallen away should also be included in this prayer period. Prayers for members of the prayer group or their families, for national and world leaders or problems can also be included. Such prayers may be lifted up silently or by the spoken word. The important thing is that with full confidence and faith that Christ is able, we lift these needs to

[2] Don Gross has an excellent chapter on "The Biblical Basis of Spiritual Healing" in his book, **The Case For Spiritual Healing** (Nelson). See bibliography.

[3] Acts 3:1-7; 8:6,7; 9:17,18,32,35; 14:8-10; 28:8,9.

[4] Lewis Maclachlan's little book, **The Teachings of Jesus on Prayer**, or Reginald White's **They Teach Us to Pray**, are excellent resource books.

His light and love as we would lift a plant up to the light of the sun. Then close the prayer session with a note of joy and thanksgiving, even with a hymn of praise or calm assurance.

Again I want to stress that these are suggestions of how to begin. Each group will want to experiment and see which type of procedure will be most effective for them. The important elements in an effective prayer group are preparation for prayer, sessions of prayer and study. The two dangers to avoid are stiff formality and too much study and not enough real prayer.

The frequency of meeting is another question the local group must decide. Once a month does not seem often enough to this writer. For a group to develop the warm fellowship and unity of spirit and purpose necessary to prayer at least twice a month should be the minimum times of meeting. Weekly meetings would even be better but this may not always be possible. This decision should not be made lightly. Prayer and a seeking of God's guidance should be done. It is the purpose of the Holy Spirit to lead us into all truth in such matters. Let us give the Holy Spirit a chance to achieve his goal in and through us.

When the prayer group feels it has its feet on the ground in this matter of prayer and when they are absolutely convinced by faith and demonstration that Christ is the same today as yesterday and that He is the Healing Christ, it will be time to launch out into another area of the healing ministry, visitation of the sick for prayer and the laying on of hands. This does not mean that we are to wait until all doubts are gone and all questions answered. Remember Jesus told His disciples to launch out into the deep waters. We are not to remain on the shore just getting our feet wet in the healing ministry. There must be preparation just as Jesus took three years to train and prepare a group of men for His holy purpose. Still there must come a time when we launch out into the deep. So the next step following the forming of a prayer group is visitation of the sick. It has already been mentioned how Jesus took John, James and Peter as a supporting prayer group in the case of Jairus' daughter and also how the early Church made it the responsibility of the elders to visit the sick, praying for them and anointing them. It has already been pointed out how the act of anointing inspired faith on the part of the sick but also how it can be confused with the last rites of the Roman Catholic Church. Therefore if there is prejudice concerning anointing it would be best perhaps not to use it. For those churches who may not believe in it and those who feel it better not to use it they can still visit the

sick. The minister with two or three members from his prayer group could call on the sick person, explain to the family and the patient the purpose of their visit and ask all to join with them in prayer. If the illness is serious or critical it may be best to have the family leave so that there will be less distracting thoughts and influences in the room. It is difficult to bring confidence and hope where there is nothing but feelings of despair and anxiety present. As the small group prays[5] the minister can place his hand on the patient or hold his or her hand in his. One of the group may want to quote some of the great passages of Scripture and then pray silently for healing. Remember it is not necessary to agonize or plead with God. Simply fill the room and surround the patient with love, faith and assurance through Jesus Christ Who has all power and authority. No claims or promises need be made. All you are doing is praying for a person in need, letting God do what He can through your prayers. We have the assurance that "what is impossible with men is possible with God." (Luke 18:27) You will be amazed at what God can do with a little faith on our part.

The establishment of a prayer group and visitation of the sick are two ways any church can begin a healing ministry. A third way for most churches of a nonliturgical character to share in a healing miinstry is making available the Lord's Supper. Because of its rich communicative power of the sacrifice of Christ and because most churches have preserved to some degree the observance of it, the Lord's Supper can be a means of deepening the spiritual life of Christians and of bringing them into contact with the living Christ. In some churches it may be necessary to do some preparation and teaching so that a deeper appreciation of the meaning of the Lord's Supper will be accomplished. However, presented in the proper devotional manner and with a trust that where two or three are gathered in Jesus' name He will be there, the Lord's Supper can be a marvelous channel for the healing and saving power of Christ.[6]

The Lord's Supper can be utilized in the visitation of the sick described earlier. If it is used the minister should take a few moments to prepare the patient for receiving Holy Communion. A few words of meditation on its meaning and how Christ can be present in Holy Communion and a brief prayer full of hope and assurance should prepare the person to receive this sacred ordi-

[5] **Prayers for Christian Healing** by Albert E. Campion; Lewis Maclachlan's **How to Pray for Healing** or Nancy Garton's **Christian Healing for Beginners** would be of invaluable aid praying for the sick. See the bibliography.

[6] Is it possible, Paul suggests in I Cor. 11:30, that failure to discern the spiritual power present in Holy Communion or even to keep Christ's appointment at His table has its effect on our health?

nance established by Christ Himself. With a little effort, much prayer and a real concern for people any minister or Christian lay person will be deeply impressed with the response people will make to this kind of consideration and the healing ministry.

In the visitation of the sick it would be well to have some pamphlet on healing, prayer or faith to leave behind. There is an ample supply of such pamphlets. The best single source for such materials is the St. Luke's Press, 2243 Front Street, San Diego, California. I would recommend strongly that every prayer group order from St. Luke's Press a bundle of SHARING magazines, which costs $1 a month for 10 copies. Be sure to check with your own publishing house for available pamphlets on faith and health. Small booklets having simply a compilation of positive Scripture verses are extremely helpful. Any group can even make up their own little tracts or collections of Scripture verses which will be helpful to the sick.

The purpose of this chapter, so far, has been to make some practical suggestions on how to begin to share in the healing ministry of Christ. These suggestions are not infallible truths, but are based upon the study and experience of the writer in the establishment of a prayer group in his own pastorate in Indiana.

The one venture which is another way of sharing in the healing ministry as yet not touched upon in this chapter is the public healing service. For the church that has vision and faith, for the church that has laid the proper foundation of a prayer group and visitation of the sick, this is the one step which is the climax to a full healing ministry. While I am sure such a service is not contrary to God's will I do feel that this step should not be taken without much prayer and thought. Since such services are fraught with holy possibilities and much depends upon the oneness of faith and purpose of the congregation this venture must have the full support of that congregation.

Because of the extravagant abuses often associated with public healing services, every attempt should be made to make such services true worship services of the church. No more publicity need be given them than any other church service. The same elements necessary to any worship service[7] should be used in the healing service. The sermon should deal with some positive aspect of Jesus' healing ministry.[8] This is no time for theories. People need to see Jesus as Savior and Healer.

[7] **Healing in Worship.**

[8] John Maillard's book, **The Healing Word**, or John Gayner Banks' book, **Healing Everywhere**, will be of much assistance here.

A solid core of prayer supporters should be present at the service as well as having a supporting chain of prayer by those unable to attend, such as shut-ins. Here is an invaluable ministry for our shut-ins. While the entire congregation should be united in prayer it is best to know that there is a definite group that you can depend upon to be more concerned about prayer than seeing what is going on.

Following the message, an invitation can be given for people wishing to be prayed for to come forward.[9] There need be no extreme demonstration of emotion other than what is really felt under the inspiration of such a service. Soft inspiring music in the background would help to maintain the worshipful atmosphere of the service. Again it is not our place to dictate what will happen except to affirm that something spiritual will take place. It must because Jesus has promised He will respond to all prayers made in His name. You will discover, as many others have done, that the power of believing prayer fills our cup of faith and runneth over.

How often such services should be held is another decision the local group involved must decide. The need and response of the people will be one important factor. However, it is not numbers that concerns us but meeting the needs of others through the living Christ. It would probably be best to begin at least once a month and then increase the number of services as the Holy Spirit leads. The real question is, once we have discovered for ourselves the healing power of Christ, do we have a right not to give people every opportunity to meet Christ as Savior and Healer? The Church as His body must be subservient to Christ the Head. The Church as His body must be a channel for expressing His full power to save and to heal.

At the risk of repeating some things already mentioned I want to deal with some questions that will no doubt be on the mind of any minister or church leader who is considering taking an active part in the healing ministry.[10] One question will be how far shall we go in affirming the healing power of Christ. I have already indicated that it is not necessary to try to outline or dictate to Christ how and when He is to heal. The one thing that is needful is that we be convinced that our Lord wills to heal. This will come through a sincere study of His ministry as recorded in the gospels. Once we are sure that our Lord wills to heal then we can go as far

[9] Albert E. Day's healing service may be of assistance in giving a pattern to be followed. See Appendix, Section IV. 1.

[10] Don Gross speaking out of personal experience has a chapter in **The Case for Spiritual Healing** on "Difficulties", which is a must for those interested in a healing ministry.

as Christ goes in His ministry and teachings in affirming His healing power. What limitations are there in such statements, "with God all things are possible" (Matt. 19:26); "all things are possible to him who believes" (Mark 9:23), and "if you ask anything of the Father in my name, He will give it to you" (John 16:23).

However, we must remember that the fullness of God was pleased to dwell in Christ Jesus. Consequently, when He confronted disease and sickness victory was His. We are not Jesus, and since Christ must work through us, our own sinfulness, lack of faith and singleness of purpose can be hindrances. Therefore, if healings are gradual rather than instantaneous in our ministry we must not become discouraged or doubt the healing power of Christ. Just as in the fullness of time Christ was born into this world, so in the fullness of the time of our faith, our surrender, our repentance and our upward look we will be born into the healing power of Christ. (Eccles. 3:1, 3) This is exactly why some people are not healed or do not remain healed, points out one writer. They are not willing to be born again in mind, body and soul. They just want physical comfort. (The Way of Divine Healing, Pg. 108

Another factor to be kept in mind and one that will help us to answer the question, how far shall we go in affirming the healing power of Christ, is that there are at least three ways in which healing comes. One is instantaneous, one is healing which comes only after a person has held unflinchingly to the faith that God wills healing and that He is at work even now to heal, and the other way is healing which comes while one is quietly and daily studying, meditating, and praying, at the same time striving to maintain a constant fellowship with God. I am indebted to Ethel Tulloch Banks, Secretary of the Order of Saint Luke, for this information which was printed in the editorial column of the April 1958 issue of SHARING.

Three illustrations of such ways of healing are given by Mrs. Banks. One of these will be found in more detail in the Appendix. An example of instantaneous healing is the woman who had a goiter which completely disappeared during a healing service. Emily Gardiner Neal has described this healing in her book, A REPORTER FINDS GOD THROUGH SPIRITUAL HEALING. This healing was verified later when Mrs. Neal talked with the doctor of the woman who had the goiter and learned that an operation had to be cancelled because the goiter had disappeared.

A clergyman who had a tubercular condition experienced a more gradual healing. This we might call receiving the seed-gift of healing. Having attended a healing service he received by faith the seed-gift of healing. Although no apparent physical change could be observed, the minister assumed a parish in California and moved his family from the Atlantic Coast. Even though he encountered some embarrassing physical difficulties, including hoarseness of the throat, he continued his work. On Easter morning the seed of healing he had received and had been watering by faith blossomed into full bloom, his voice was restored, and he was healed. If you have planted the healing seed through prayer, the laying-on-of-hands or Holy Communion, be faithful in watering and cultivating it in like manner and especially through prayer. Don't be deceived. The seed is there though you may not see it. We plant and water. Christ is Lord of the harvest.

It is in the experience of a woman who had an advanced case of abdominal cancer that we discover the third way of healing mentioned earlier. This woman followed a rigid schedule of rest, proper food, Bible study and prayer. She cancelled most of her social engagements. For two years she adhered to this schedule until one night as she had a vision of Christ, the cancer completely disappeared.[11] So, healing may be instantaneous, it may blossom forth only after one has accepted by faith the fact of healing, or it may come following an extensive and intensive program of a spiritually disciplined life.

Another question which may be present in the mind of one considering the healing ministry is, What if the person is not healed? Keeping in mind what has been said about the three ways healing comes, it is possible that this question should not even be asked. One reason is that if Christ wills healing, as has been stated, then a person can never fail to be healed. Something spiritual always takes place. A new birth of life, faith and hope bringing healing to the mind and spirit always takes place. Most likely such a new birth will bring healing to the body. If it does not it does not mean complete failure for the person will have received Christ.

Furthermore, what might appear to be failure may be due to the fact that the healing seed has not reached its point of full maturity and that what is needed is more diligent cultivation by prayer and thanksgiving. Pastor Robert Forget in his book THE WAY TO DIVINE HEALING uses this illustration. His uncle, during

[11] Don Gross gives a possible scientific explanation of how this healing could take place in Appendix C of his book. See bibliography, p. 135.

the Second World War, turned his tulip bed into a garden of beans. After he had prepared the soil, sowed the seed, his curiosity got the best of him and he began to pull up some of his seeds to see if germination was taking place. By doing this he broke the germ and there was no garden. Pastor Forget goes on to point out that we too may break the germ by our own curiosity bordering on doubt. Once the seed of healing has been sown in the soil of faith "do not watch yourself any more; think no more about it. The seed has been sown, the healing is real even if it is invisible." (P. 95) Here we can learn a lesson from the farmer. He prepares the ground to receive the seed and sows it. Then he waits patiently for God to produce the harvest. By faith the farmer accepts the fact the seed sown is growing. Visible manifestations of this may come quickly or later according to the conditions of rain, sunshine and fertility of the soil for germination, all of which are necessary if the seed is to bear fruit. God always plants the seed and provides the necessary elements for growth and harvest. If we avoid or neglect the cultivation or watering of that seed through prayer, worship and a positive faith it is not God who is responsible for the seeming failure in healing.

This brings us to the point which has been made earlier in the book. God is no respecter of persons but He is a respecter of conditions. Just as there was one thing needful for the rich young ruler to do if he was to follow Christ, so there may be one or several things more needful for us to do if we are to receive healing. Doctor Price in a message given during the healing mission held at the All Saints Episcopal Church in Beverly Hills, California, pointed out that many people desire healing but are unwilling to pay the price, the price of giving up all resentment, bitterness or selfish desires. So let each one of us examine himself. God is more than willing to give. Are we willing to receive in the manner God has established?

Admittedly there are many questions left unanswered, and there will be times when healing fails to come. I do not have all the answers. But the scientific spirit of our age bids us to keep searching and seeking with the assurance of Jesus "he who seeks finds." (Matt. 7:8) Also Jesus has shown us how to resist the temptation to doubt. In the wilderness he rebuffed the attacks of Satan with "it is written." He used the sword of God, the Holy Scriptures. When we are tempted to doubt or fear the healing ministry we need to hear the words of our Master "whatever you ask in prayer, believe that you receive it, and you will" (Mark

11:24) and "have you believed because you have seen me? Blessed are those who have not seen and yet believe." (John 20:29) To many, seeing is believing. To Jesus, believing is seeing. Blessed are you if you believe healing is taking place even though you do not see it. For "faith is the assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1)

One other thing that will be helpful when considering the healing ministry is that the spiritual power of God is greater than anything physical in this world. When Jesus was arrested in the garden and one of His disciples attempted to defend Him, Jesus said, "Do you think that I cannot appeal to my Father, and He will at once send me more than twelve legions of angels?" (Matt. 26:53) At the moment things looked bad. It looked as if Jesus was overpowered. The physical circumstances seemed absolute and final. So it was do or die. But Jesus said this was not so. Beyond the physical circumstances was spiritual power available to Him which could overcome and destroy the enemies of Jesus. So we must not make the mistake of thinking that things are always the way they appear. The outward, physical circumstances we face are not the final word. God has the final word and His power is greater than anything in this world. The resurrection of Jesus is proof of this. Greater than the physical power of death is the resurrection power of God in Christ. Our vision is that the things seen are temporal and the things unseen eternal. Our purpose is to see things and persons not as they are only but as they can become by the power of the living Christ. Thus it was that Jesus looking at the withered hand of a man did not say, "I'm sorry your condition is beyond help." Rather, knowing what the man's hand could become by the power of God, He said, "stretch forth thy hand."

No matter what one's condition or how hopeless a situation seems to be we must hold to the vision of our Lord of seeing and believing that with God all things are possible. We must seek, as one writer puts it, "to hold fast to the blueprint of perfection. We must keep our minds and hearts steady in belief. As the days or weeks may pass without healing, one has the choice of doubt and fear and giving up, or of holding fast and winning out." (SHARING, April, 1958 — Ethel Tulloch Banks, P. 5) We must choose this day whom we will serve. Will it be He Who said "all authority has been given me in heaven and earth" or will it be the doubts, fears, frustrations, and self-pity of our own little selves. We can look up or look down but we must choose one or the other. If we

look up we will walk upon the waters of faith and healing without sinking.

Dear reader, mountains are waiting to be moved. Lives are waiting to be changed and healed. The world is waiting to find a Savior who can restore, bind up and make whole. Jesus is such a Savior. Will you go forth in the name of Jesus Christ "to preach and to heal?" I pray you will.

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APPENDIX

I. Sources of information on healing in the Church during the first three centuries.

Weatherhead, **Psychology, Religion and Healing,** pp. 70-88..
Dawson, Healing: **Pagan and Christian,** pp. 145-177.
Neal, **A Reporter Finds God Through Spiritual Healing,** pp. 51-66.
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II. Worcester's Eight Laws of Prayer

1. The law of attention—"We become what we attend to." To be effective in prayer we must be able to concentrate on God. If we are lacking in power to concentrate it may be we are not really interested in praying. Therefore it is imperative that we have regular periods of prayer.
2. The law of reversed effort. Much of our trouble is due to the fact we think on our problems rather than God. We are to reverse our effort in prayer and think on God. We are to concentrate on the qualities desired rather than the sin that has control over us. In complete self-surrender to God we are to pray for the opposite virtue of our besetting sin.
3. The law of perserverance. No real prayer ever goes unanswered. Therefore we are to be persistent in prayer and seek the highest God has to give rather than simply external things. We are never to give up. "He who seeks the highest things of the spirit will find the answer in proportion to the sincerity and the persistence of his prayers," Worcester has written.
4. The law of faith. This is the key that unlocks the door of the life of the Spirit. If we really wish for faith we shall get it. If we do not have faith it is because we do not really wish it. Faith comes not by argument but by inspiration.
5. The law of sincerity. We must be completely honest in what we pretend to be. Hidden conflicts and repressions hinder greatly our prayer life. This requires strict spiritual discipline. We must know ourselves in contrast to what we appear to be. Still we must realize that there is a divineness within that can never be touched by sin.
6. The law of relaxation. This is essential especially for the sick and nervous. Such people need to be taught a new way of prayer. The best way is the passive prayer whereby they simply try to relax and yield to the power of God rather than try

to focus their attention on any one or specific object. They should quietly think on God, affirming His love and presence in Christ.

7. The law of limitation. Prayer is not an omnipotent force overriding the fixed laws of the moral and physical universe. Although there is greater flexibility in the moral and spiritual realm there are still laws that prayer cannot violate or set aside. One is the consequence of sin. Prayer will not enable us to escape this but it can help us to bring good out of evil and new life out of the old.
8. The law of progress. "The final goal of prayer is the complete spiritualization of the soul, unhindered fellowship with God in spirit and in truth." This means that prayer becomes man's expression of great burning love for God. This transition from God as a means to an end to God as the end Himself, is the law of progress.

III. Cases of Healing.

1. The story of Iris—a young girl named Iris came to Elsie Salmon, a Methodist minister's wife in South Africa who had the gift of healing. Due to a hip operation thirteen months before the left leg of Iris was paralyzed; it withered and doubled up. One night Iris was awakened and a voice told her to go to Germiston and she would receive help for her leg. Arriving in Germiston the next day she walked until she came to a little church. She knew this was the place. She had to wait, not having an appointment, for the first opening Mrs. Salmon had. Then Mrs. Salmon prayed for her and swept her hand over the hip and leg of Iris. Iris has written, ". . . suddenly rays of heat flowed through her hands, and my leg felt as hot as though it were placed in an oven. I heard the joints crack, and before my eyes my leg and foot straightened out."
 Later Iris visited the hospital where arrangements had been made to amputate her leg. The doctors were amazed and made all sorts of tests only to find her leg restored to normal. Elsie Salmon, **He Heals Today**, pp. 129-134).
2. The case of Mildred—a three year old girl, born without a left hand, who was brought to Elsie Salmon for treatment. X-ray examination showed that the child's left forearm:
 "The bones of the radius and ulna are about three-quarters the size of the normal right side. The distal radial epiphysis is absent whereas it is present on the normal side.

There is no evidence of the carpal or metacarpal bones. . . . In addition there appears to have been an old united fracture of the middle third of the radius in which full consolidation of bone has taken place.

The normal right forearm was X-rayed for comparison."

After three months of treatment and prayer and the laying-on of hands, a whole new hand had begun to grow. Several months later visible evidence of minute fingernails had appeared. For two years treatment has continued and it is the confident expectation that soon a whole new hand will be ready for Mildred's use, for it has continued to grow and develop. (Salmon, pp. 135-8).

3. The healing of Alice Newton who had the dreaded cachexia. Her abdomen was larger than a woman at full term pregnancy. In agreement with a doctor friend she mapped out a daily schedule of prayer, Bible reading, hymn singing and walks in the fresh air. She had determined to seek healing in this way only. One evening she dreamed of the Crucifixion. As the Cross was about to be lowered into the hole dug for it with the Savior nailed on the Cross, the thought of the jar to Jesus was too much for Mrs. Newton and crying out she reached up to steady the body of her Lord and to ease His suffering. At that moment she awoke to discover her cancer had disappeared. Her abdomen was entirely flat. There was no pain and nothing had been passed, for the bed was dry. (Ikin, pp. 106-7.

Numerous other examples of healing could be cited but these are sufficient to show the healing power many are experiencing today.

IV. Trends in Other Churches.

1. In the Methodist Church the lead in healing has been taken by the Rev. Albert E. Day and the Rev. Allen E. Claxton. Dr. Day is pastor of the Mount Vernon Place Methodist Church in Baltimore, Maryland. With his associates Mr. and Mrs. Ambrose Worral who seem to possess unusual healing powers, Dr. Day holds a New Life Clinic which meets on Wednesday at eleven in the morning. Instruction in the principles of the Christian faith, silent prayer and the laying-on of hands are all utilized in this healing ministry, and anointing when requested. The emphasis is on "otherness". No easy way out of the problems of life is offered. The call of the Cross, self-denial, and strict discipline is stressed. Evening and weekend services for heal-

ing are also held. Dr. Day is better known as the Founder of the Disciplined Order of Christ. (Dwyer, Sec. 11, p. 2.).

Dr. Allen E. Claxton, minister of the Broadway Temple Methodist Church in New York, reveals what can be done in a church without staff personnel. Through prayer circles, individual instruction and counseling, he is engaging in a healing ministry. (Dwyer, Sec. I, p. 5).

Other Methodist Churches engaged in some type of healing ministry are: Boundary Methodist Church, Baltimore, Md., Mt. Washington Methodist Church, Baltimore, Md., Dundee Methodist Church, Dundee, Ill., First Methodist Church, Elmhurst, Ill., First Methodist Church, Iowa City, Iowa, Methodist Church, Kewanna, Indiana, Methodist Church, Mamaroneck, N.Y., Ghent Methodist Church, Norfolk, Va., (Oursler, **The Healing Power of Faith,** pp. 342-345), St. Ignace Methodist Church, Florida, Chestnut St. Methodist Church, Portland, Maine, Mt. Savage Methodist Church, Maryland (Sharing, March 1959).

2. In Manchester, England, the Reverend Alex Holmes, minister of the Congregational All Saints Church, has one of the most extensive healing ministries in England. His healing services consist of a fifteen minute sermon as an introduction and prayer with the laying-on of hands. Five hundred or more of the congregation are present to support the minister with corporate prayer. The Reverend Mr. Holmes has inspired and trained at least twenty-four more Congregational and Baptist Churches for a healing ministry. Prayer groups have been formed to help in the ministry of absent healing. (Dwyer, Sec. II, p. 4).

 Also in England the Friends Church have a Spiritual Healing Fellowship. In America one of the individuals who led in this healing ministry within the Friends denomination was the late Dr. Rebecca Beard, M.D., author of several books in this field. In addition to her medical work she was active in spiritual healing. In fact it was Dr. Beard who encouraged Alice Newton to seek healing by prayer alone. In her book, **Everyman's Mission,** Dr. Beard describes how she began her healing mission, and then explains why this is everyone's mission.

3. Withinthe Presbyterian Church a revival of interest in healing is taking place, Much of the material in the January, 1957, issue of **Sharing,** is given to the revival of interest within the Presbyterian Church. Mrs. Banks has pointed out that for years a Presbyterian minister has been a Chaplain of the Order of

Saint Luke, and hardly a month goes by without some inquiry from a Presbyterian minister for aid in starting healing services. Two pioneers in healing about thirty years ago in the Presbyterian Church were the Reverend Frank C. Riale of Wooster, Ohio, and the Reverend Victor Henry Lukens of South Orange, New Jersey. Dr. Riale had many outstanding healings during his ministry. He wrote a book entitled, **Divine Antidote to Sin, Sickness and Death,** which established his convictions on healing and God's will concerning sickness. It took courage to write such a book in that day. Mr. Lukens had been given up to a life of wheelchair invalidism but he ultimately found healing. He gave a series of lectures to students in the Presbyterian Seminary at Princeton, New Jersey, which later made up the bulk of his book, **God Works Through Medicine,** with a subtitle, **A Discussion of God's Healing Force.** Present day leaders in healing within the Presbyterian Church are, Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church in New York, and Dr. George MacLeod of Glasgow, Scotland, who has declared that "healing is a central obligation of the Church." (**Sharing,** January, 1957, pp. 4-5) In Scotland in 1955 one hundred churches were active in spiritual healing. (Dwyer, Sec. I, p. 9)

Further indications of a rising interest in healing in the Presbyterian Church are seen in two articles appearing in **Presbyterian Life.** In the December 10, 1955 issue, an article was printed entitled, "The Case of Spiritual Healing." It was written by the Reverend Paul Monteath of Glasgow. Such a tremendous amount of mail was received in response to this article that another one was printed in October 27, 1956 issue entitled, "The Light That Heals." This was written by the Reverend Gurdon T. Scoville, whose own story of his daughter's healing is thrilling (See **Sharing,** October, 1956, minister of the Westminster Church at West Hartford, Connecticut. **Sharing,** January 1957, p. 4)

4. According to the March 1959 issue of **Sharing,** the Memorial Evangelical and Reformed Church conducts healing services (Robertson, Fla.); St. John's United Church, Newport, Ky., has prayer groups; The Community Church of Teaneck, N. J., has healing services; St. Stephen's Evan. & Reformed has laying-on of hands and Holy Communion Services; The Tabor United Church of Christ in Philadelphia, Pa., has healing services, and the laying-on of hands; St. Peter's Evan. & Reformed

Church in Pittsburgh, Pa., has healing services and laying-on of hands; in Soddy, Tenn., the Mt. Rural Mission has prayer groups, laying-on of hands and Holy Communion; and the First Presbyterian Church in Ellensburg, Washington, has healing services; and First Christian Church in Santa Monica, Calif., has Holy Communion and laying-on of hands.

V. Trends Outside of the Organized Churches.

1. Out of an interest in some kind of joint effort whereby doctors and ministers could be united in this ministry of healing, a new magazine was launched in 1951. This magazine has been named **Religion and Health** and is published at Box 4802, Duke Station, Durham, N. C. It features articles both by ministers and doctors on how to have a more effective healing ministry. Also suggestions for better co-operation on the part of ministers and doctors are made. The purpose of this magazine is to draw both professions closer together.
2. The American Foundation of Religion and Psychiatry and the Foundation for Better Living have been organized. Both groups are seeking to establish healing clinics with a co-operative Church-medical approach. (Dwyer, Sec. I, p. 5)
3. The Layman's Movement, 347 Madison Avenue, New York City, has conducted four exploratory seminars on spiritual healing at Wainwright House, Rye, New York, in 1953, 54, 55 and 56. These seminars were open to clergy, doctors, educators in psychology and philosophy, and laymen and women. (Dwyer, Sec. I, p. 6)
4. There are forty Camps Farthest Out which have been established by the efforts of the late Glenn Clark in association with Starr Daily, Pastor Roland Brown, Mrs. Louise Eggleston and others. By the publication of **The Fellowship Messenger** the message is extended around the world. Affiliated with it is the publication **Manual of Prayer,** sent out by The United Prayer Tower to friends around the world.
5. Within recent years the Spiritual Frontiers Fellowship was founded. It is an interdenominational group and has been organized to aid all interested persons, both lay and clerical, in gaining further knowledge of the "psychic" experience for Christian life and faith. This is a non-profit organization whose purpose is to encourage churches to study the psychic phenomena as they are related to immortality, healing and prayer. (Dwyer, Sec. II, p. 14)

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